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AN INTRODUCTORY HEBREW GRAMMAR.

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PROGRESSIVE EXERCISES IN READING AND WRITING.

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HEBREW SYNTAX.

BY

REV. A. B. DAVIDSON, LL.D., D.D.,
PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS,
NEW COLLEGE, EDINBURGH.

SECOND EDITION.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.

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PRINTED BY
MORRISON AND GIBB LIMITED,

FOR

T. & T. CLARK, EDINBURGH.

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.

NEW YORK: CHARLES SCRIBNER'S SONS.

TORONTO: THE WILLARD TRACT DEPOSITORY.

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PREFACE TO THE TENTH EDITION.

THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

EDINBURGH, *November* 1891.

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ADDITIONS.

P. 26, after line 6, add :

Rule for placing Metheg.—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*

P. 144, Vocabulary, under U add :

unless, לֹא (usually perf.).

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name	Form		Sound and Sign	Signification of the name	Numerical value
<i>ʿĀ-leph</i>	Final	א	ʿ	Ox	1
<i>Bêth</i>		ב	b, bh	House	2
<i>Gī-mel</i>		ג	g, gh	Camel	3
<i>Dā-leth</i>		ד	d, dh	Door	4
<i>Hē</i>		ה	h		5
<i>Wāw (Vāv)</i>		ו	w, v	Hook	6
<i>Zā-yin</i>		ז	z (in zero)	Weapon	7
<i>Hêth</i>		ח	ḥ	Fence	8
<i>Têth</i>		ט	ṭ (lingual)		9
<i>Yôdh</i>		י	y	Hand	10
<i>Kaph</i>	ך	כ	k, kh	Bent hand	20
<i>Lā-medh</i>		ל	l	Ox-goad	30
<i>Mēm</i>	ם	מ	m	Water	40
<i>Nûn</i>	ן	נ	n	Fish	50
<i>Śā-mekh</i>		ס	ś	Prop	60
<i>ʿĀ-yin</i>		ע	ʿ	Eye	70
<i>Pē</i>	ת	פ	p, ph	Mouth	80
<i>Çā-dhê</i>	ץ	צ	ç (ts or ss)		90
<i>Qôph</i>		ק	q (guttural k)		100
<i>Rêsh</i>		ר	r	Head	200
<i>Sîn, Shîn</i>		ש	s, sh	Tooth	300
<i>Tāw (Tāv)</i>		ת	t, th	Sign or cross	400

1. These 22 letters are all consonants Hebrew is written from right to left.

2. The letter **א** expresses simply the emission of the breath. It may be well heard if in such words as *ye'ešoph*, *yo'omar*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

The letter **ח** had probably two sounds, one rough like *ch* in the Scotch word *loch*, and another a smooth deep sound of *h* very difficult to produce.

The letter **ע** had also two sounds, the one a sharp guttural sound, bearing the same relation to **א** that **ח** bears to the simple **ה**, the other a vibratory palatal sound like the French *r*.

These three letters, along with **ק**, represent peculiar Shemitic sounds.

3. Six of the letters have a double pronunciation. The difference is indicated by a point in the bosom of the letter, thus: **ב** **בּ** **בִּ** **בֵּ** **בֶּ** **בֹּ** have the sounds *bh* (*v*), *gh*, *dh* (*th* in *this*), *kh* (*ch* in *loch*), *ph*, *th* (in *think*), but **ג** **גּ** **גִּ** &c. have the ordinary sounds of *bgdkpt*. This point is called Daghes (§ 7).

4. The letter **ו** is sounded by most Scholars like *w* though some give it the sound of *v*.

The lingual sound **ז** *z* is produced by pressing the flat of the tongue to the top of the mouth.

The sign **שׁ** *Shin* sounds *sh*; **שׂ** *Sin* sounds *s*, and so **ס**.

5. The five letters *k m n p ç*¹ have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. *The letters and signs in the column marked "sound and sign", Table p. 1, are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.*

¹ The sound of this letter was probably a strong flat *ss*; but the Alphabet has so many *s* sounds that the traditional *ts* may be retained for the sake of distinction.

Rem. *a*. On 2. The clear sound of \aleph is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter γ . Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. *b*. Observe how the following letters are distinguished: \aleph *b* has a foot-stroke going behind, κ *k* is round and λ *n* square, while γ *g* is broken at the foot; δ *d* is square at the top, and ρ *r* is round; η *h* is open at the top, χ *h* is shut, and θ *th* has a foot at the left; ψ *y* does not touch the line, ω *w* does, ζ *z* has a cross-stroke at the top, while η final *n* comes under the line; ς *s* is round and μ final *m* is square; ξ *t* is open at the top and μ *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בנו, דבר, ירד, ירך, גנב, ובוז, ימט, טעם, מעט. עצה, החשך, קצה, כפים, מגן, מים, זין, כנען, אחה.

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qvph, rç, kph, çv, hm, zyn, mş, mţ, 'ç, r', 'm, yvn, nvñ, mym, 'vphph, hms, çyç, tmm.

N.B. The forms *bh*, *kh* &c. represent \aleph , κ &c. without the dot; *b*, *k* &c. the dotted letters (No. 3).

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds*. The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

	A	I	U
a { primary pure short vowels	a	i	u
b { deflected short	(e, i)	e	o
c { pure long vowels	â (ô)	î	û
d { diphthongal long vowels		ê	ô
e { extension of pure short to tone long	ā	ē	ō
f { extremest shortening of a vowel	° ä	° ě	° ǒ

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels*. The first line exhibits the three primary vowel sounds *a i u*; and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

2) *Pure long vowels.* The pure long vowels \hat{a} \hat{i} \hat{u} may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with y , w , as $iy = \hat{i}$, $uw = \hat{u}$. The pure long \hat{a} is less common than the others, \hat{o} being often found instead of it.

3) *Diphthongal long vowels.* Another class of long vowels are the diphthongal, \hat{e} \hat{o} , which have arisen from the vowel a coming before i and u , or before y and w , thus $\left. \begin{array}{l} ai \\ ay \end{array} \right\} = \hat{e}$
 $\left. \begin{array}{l} aw \\ au \end{array} \right\} = \hat{o}$. Hebrew hardly uses the diphthongs ai and au (the sounds in *buy* and *how*), preferring, like English and French, the sounds \hat{e} and \hat{o} instead of them.¹

4) *Tone-long and indistinct vowels.* The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called tone-long \bar{a} \bar{e} \bar{o} ; and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to e in the syllable *be* of *believe*,—represented by the small e above the line;² but others approach so much towards distinctness that their affinity to one or other of the three vowels a e o can be detected; they are \check{a} \check{e} \check{o} .

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex, \hat{a} &c.; the *tone-long* vowels (which are changeable) by the long mark, \bar{a} &c.; the *indistinct* vowels by the short mark, \check{a} &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization.* All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

¹ The sounds ay often combine into an open \hat{e} with the tone, instead of forming the more extended \hat{e} .

² The same sound is heard in German words beginning with two cons., e. g. *kn̄ie* i. e. *k̄enie*.

U + 0

i + e

11 --- N
m T

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are ך ם ן ף נ, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He*.

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Yod*.

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Vav*.

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) were represented by ך
 u and *o* (medial and final) ם
 all *finals* (except *i* and *u*) ן

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (ê ô î û), but not when *tone-long* (ē ō), nor when short. Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final.¹

¹ See note 2, p. 8.—The above statements regarding the so-called *vowel-letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e. g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), Num. 11. 20, Is. 19. 17, Ez. 27. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

נא, מה, לה, לי, לו, לין, לון, מי, מימי, שילו, קומה, לולי,
סירם, היניק, הושיעה, סוסים, הורית, ראמות, קול, קולותינו,
עק, הובישו, היליכו, הוליכו:

Write these Hebrew words, expressing the vowels by *vowel letters*:

shûr, shôr, shîr, shîrîm, şûş, şûşôthênû, shâtîm, qôç, lî, lô,
lû, mê, mêshîbh, môth, hêlîl, hûl, hîlâ, çîph, mêqîç, tôbhê,
nîrî, hôshîbhû, rîn, hólîkh, hêlîkhû, lûlê, ménîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrah*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them outside the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

A class.	I class.	U class.
Short vowels		
$\left. \begin{array}{l} \text{páthah} \text{ — } a \text{ fat} \end{array} \right\}$	$\begin{array}{l} \text{híreq} \text{ — } i \text{ pin} \\ \text{séghol} \text{ — } e \text{ pen} \end{array}$	$\begin{array}{l} \text{qíbbûç} \text{ — } u \text{ put} \\ \text{qam. haitûph} \text{ — } o \text{ on} \end{array}$
Long vowels		
$\left. \begin{array}{l} \text{qámeç} \text{ — } â \text{ small} \end{array} \right\}$	$\begin{array}{l} \text{híreq} \text{ — } i \text{ ravine} \\ \text{çêré} \text{ — } ê \text{ pain} \end{array}$	$\begin{array}{l} \left. \begin{array}{l} \text{shûreq} \\ \text{qíbbûç} \end{array} \right\} \text{û true} \\ \text{hôlem} \text{ — } ô \text{ bone} \end{array}$
Indistinct vowels	$\begin{array}{l} \text{simple shêva} \dots \text{ — } e \\ \text{composite shêvas} \\ \text{or hatephs} \dots \text{ — } â \end{array}$	$\begin{array}{l} \text{ — } e \\ \text{ — } ô \end{array}$

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g. —^{τ} = the *a* in *small*; — = the *a* in *fat* &c. The notation \hat{a} , \bar{a} , \acute{a} , \hat{e} , \bar{e} &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz. — , —^{τ} (short), —^{τ} , —^{τ} , and —^{τ} ; and five long, viz. —^{τ} , —^{τ} (long), —^{τ} or —^{τ} (long), —^{τ} , and —^{τ} . When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massoretes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.¹

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign —^{τ} was thought sufficient to represent both its long and short sounds, as הִשְׁמָדָם *hish-mî-dhām* (he destroyed them). Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-hān* (a table). Long *û* was usually already represented in the text by *vav*, in which a point was inserted, forming *shûreq*, as קוּם , *qûm*, pointed קוּם (to arise). When *vav* was not already expressed *û* was indicated by *qibbûç*, as קוּם , *qûm*, pointed קוּם .²

3) *Indistinct vowels.* *Sheva simple and composite.* The name *sheva*, a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This *sheva* is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d*.

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

¹ In other words their system was phonetic simply not etymological.

² It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 2. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 13. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.

stand midway between the simple sh^eva and true vowels, and are indicated by signs compounded of simple sh^eva and the three short vowels, ְֿ , ֿֿֿ , ֿֿֿֿ . Hence they are often named *Composite sh^evas*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *ḥātēph pathaḥ*, *ḥātēph ṣeghōl*, *ḥātēph qāmeṣ*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8.¹

Rem. The sign of simple sh^eva is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The sh^eva in this position is called *silent*, having no sound.

4) *Position of the vowel sign.* The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal*, not, נָמֵר *nāmēr*, a leopard; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as דָּב *dōbh*, a bear, קָטָן *qātōn*, little, and *shūreq*, which has the compound sign, as סוּשׁ *sūṣ*, a horse. Final *kaph* occurs only with *qameṣ* and *sh^eva*, and these it takes in its bosom, as בָּקָה, בָּקָה, *b^ekhā*, *bākh*, in thee.²

A *hōlem* preceding *shin* coincides with its point, as מֹשֶׁה *mōshe*, Moses; a *hōlem* following *sin* coincides with its point, as שֹׂנֵא *sōne*, hating. The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shō-mēr*, keeper; תִּירְפֹּשׁ *tir-pōs*, thou treadest.³

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

¹ Ordinary consonants, however, were occasionally pronounced with the opener sound of the *ḥateph*: 1. when a letter is repeated the sh^eva under the first is usually *ḥaṭ. path.* as Gen. 9. 14 בְּעָנְנִי when I bring a cloud. Is. 1. 23. 2. After a long vowel, Gen. 2. 12 זָהָב and the gold, Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

² Final *ā* is occasionally written defectively after *n*, thus וַתִּבְלָעַן, Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form שָׁמַעַן Gen. 4. 23 (Ex. 2. 20) is further contracted.

³ When *hōlem* precedes the letter ך as a quiescent the point is placed on the right apex of the letter, as בָּא *bō*, when it follows, the point is on the left apex, as אָב *ōbh*. When the ך is not quiescent the *hōlem* occupies its proper places, as בָּאָם *bō-ām*.

10 § 4. COALITION OF THE MASS. AND TEXTUAL VOCALIZATION.

the long *a* and short *o*, vowels cognate in quality but different in quantity. By attending to the rules for the syllable (§ 5) and for Metheg (§ 10. 2), the learner will generally know for which of the two sounds the sign stands in any place.—1. The rules for the syll. (§ 5) shew that where — stands in a shut unaccented syll. it is *o*, as וַיָּגֹם *vay-yā-gom*, and he arose, כֹּל-הָאָם *kol-ha-ʿam*, all the people (§ 10. 4), לִישׁ-בֹּר-אֶחָד *lish-bor-ʾōkkel*, Gen. 42. 7. 2. The rules for Metheg (§ 10) shew that חִכְמָה is *hokh-mah*, wisdom, (חִכְמָה *hā-kh^emah*, she is wise) &c. 3. Only a knowledge of *forms* will teach that פְּעֹלָה is *po-ʿōlō*, his work, cf. § 29 with § 36 and § 31. The Jewish Grammarians maintain that ׀ in such instances is *ā*, but contrary to the analogy of the forms in the regular strong root (see Baer-Del. Job pref. p. vi).

EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS.

VOWELS.

גָּם, חֹק, אִם, עֵל, שׁוֹם, אִם, אֵל, יֵשׁ, בָּה, לֵב, צֶן, קֹה, אֶחָד, חֹק, אֲשֶׁר, רֶפֶשׁ, שִׁפְט, קֶם, רֶן, רִיץ, הֶגֶם, הוּ, דִּבֵּר, אֲמַח:

gam, gōbh, bōr, bōsh, shūr, shīr, shōr, shām, hōq, 'im, 'im, nōph, 'am, har, rōbh, rūç, hārōgh, çel, māshāl, m^eshal, qōṭel, yārūç, qōmam, yo'ōmar, 'ešōph.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

The Massorettes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained untouched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. When the consonantal letter is present the syllable is said to be written fully (*scriptio plena*), when it is absent the syllable is written defectively. See also § 9.

Rem. When vowels are written fully the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem* which is placed over the *vav*, e. g. בֵּין *bîn*, בֵּין *bên*, בֹּן *bôn*.

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.¹

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as קָ qā; one ending in a consonant is called *shut*, as קַל qal. Every syllable must contain a vowel, and the *sh'vas* or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, as קֹמֶלֶת qô-tê-leth. The vowel of a shut syllable is short; it may be long if it has the accent, as מִקְּטֹל miq-tâl.²

4. Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. בִּקְטֹל biq-tôl, in killing; which is not biq-tôl nor bi-qê-tôl. Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by *sh'va* simple or composite, which is placed under the first, as קְטַל qê-tal, חֲלֹמִי hâlô-mî, my dream.

Thus the place of *sh'va* vocal, simple or composite, is under the first of two consonants that begin a syllable.

¹ It is understood that the *tone* or *accent* is the stress of the voice, and the *tone-syllable* is the syllable of the word on which the stress falls, e. g. in the noun *présent* the first syllable is the tone-syllable, in the verb to *présent*, the last syll. has the tone.

² Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables*; the syllable is *shut* or *open*.

initial vowel
initial
Silent

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

Simple sh^eva silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִקְּטָל miq-ṭāl. A consonant not sounded (i. e. quiescent) does not take sh^eva, as רֵאשִׁית rê-shith; nor yet a single final consonant, except kaph which takes sh^eva in its bosom, as שָׁם shām, but לָךְ lākh; but two sounded consonants at the end of a word both take sh^eva, as קֹשֶׁת qōshṭ, יָשָׁח yashq.

Rule for placing *Sh^eva*. The rules in 5 and 6 regarding sh^eva (simple and composite alike) may be put briefly thus: *Sh^eva (simple or composite) is to be placed under every consonant without a full vowel of its own, if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh^eva only when the first has it (by first part of the rule), as קֹשֶׁת qōshṭ, but לִקְרַת liq-rath.*

Rem. a. On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. b. On 3. The vowels î and û cannot stand in a shut syllable before *two* consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10.2) has the same effect on the syllable as the main accent.¹

Rem. c. On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed û (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. d. On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7.3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, תָּו thou fem. (§ 12) and תָּהּ thou (f.) *hast given*.

From the last part of the above rule is excepted according to some Edd. 2 fem. perf. of verbs לָל and לָהּ, e. g. הָלַלְתָּ 2 Sam. 14, 2, 1 K.

¹ On short vowel before gutturals see § 8. 4 Rem.

17. 13, Ez. 5. 11. In a few words, e. g. **סִין** *sin*, **וַיֵּרָא** *and he saw*, **נַיִם** *valley*, the aleph is otiose (*hēt, vay-yar, gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters *b g d k p t ṭ q*. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָטַל *qā-tāl*; קָטַלְתִּי *qā-tāl-tî*; קָטַלְתָּם *qētal-tém*; כֶּרְוִים *kerû-bhî'm*; יִשְׁקָלוּ *yish-qēlû*; הַבְדִּיל *habh-dîl*; מַמְלֶכֶת *mam-lé-kheth*; עֲבָרִים *‘ābhā-dhîm*; אֱלֹהֶיךָ *‘ēlô-hé-khā*; יְלִידֵי *yēlî-dhé*; יָשָׁק *yashq*; יַעֲמֹר *yē-‘ā-mēr*; יְרוּשָׁלַיִם *yērû-shā-lā-yim*; חֹלָנוּ *hōlā-yē’-nû*.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:


אֱלֹהִים, חָלִי, חֲמֹר, אָרִי, מְקַרֵּב, מְרַחֵק, תַּחֲדֹל, הִלְחֵן, אֲמַרְתִּי, נִשְׁקָלוּ, לְרַגְלֵיכֶם, מִצַּפְצָפִים, גְּבוּרָה, קָמְנוּ, קִצִּיר, לָלַכְתָּ, תִּלְכְּנָה, יִשְׁוּעָתָךְ, יַעֲמֹד, אֲרִינִי, מְדַבְּרֵיהֶם, לְאִנְשֵׁים, הִקְטַלְהָ, הִקְטִיל, קִטְלֵתֶם, יִשְׁתֵּה, קִשְׁרָתָּ:

Write these Hebrew words: qôtêl, qâm, q̣tal, ‘eshqât, nêrd, mâqôm, zérem, vlô, mizmôr, q̣tlû, shâmáyim, qû’mû, lmînêhû, ûlyâmîm, yéreq, lilqôt, mamlākhâ, lshâlôm, shmônîm, shnê, yashlikh, mqômî, yôrshîm, nilham, yisrâ’el, mizraq, shmô, ná‘ar, ldhibhrêhem, hāmôrîm, ‘āhîkhem, le’ēsôph, ‘āmaltem, yishb.

Note. In the above English words simple *shēva*, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.¹

¹ Some signs are omitted to avoid confusion e. g. *ē* , a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.

A class.	I class.	U class.
a) naturally long vowels $\overline{\text{—}}$	$\overline{\text{—}} \text{ } \overline{\text{—}}, \text{ } \overline{\text{—}} \text{ } \overline{\text{—}}$	$\overline{\text{—}} \text{ } \overline{\text{—}}, \text{ } \overline{\text{—}} \text{ } \overline{\text{—}}$
b) pure short $(\text{—}) \text{—}$	$\text{—} \text{ } \text{—}$	$\text{—} \text{ } \text{—}$
c) tone-long $\overline{\text{—}}$	—	—
d) vanishing of tone long —	—	—
e) under gutturals —	$\text{—} (\text{—})$	—

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *ā ī ū ē ô*, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are *a i u e o*, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflection are those in the third line called *Tone-long*, *ā, ē, ô*, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the *sh^evas* or imperfect vowels *ā ě Ǔ* § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, *ā ē ô*, one for each class; a tone-lengthened *hireq* is not *hireq* but *çere*, and a tone-lengthened *qibbuç* is *holem*, Table *b c*.

In like manner besides the simple *sh^eva* common to all classes, there are only three composite *sh^evas*, which are the extreme short sounds, *ā ě Ǔ*, of the same three vowels *a e o*, of which the tone long are the extended sounds, Table *d e*.

b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone.

c) The indistinct vowels or *sh^evas* are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. That is:

the final accented shut syllable and the pretonic open syllable have tone-long vowels, and before the pretonic the vowels are indistinct (i. e. sh^evas).

Observe the important exceptions in *Rem. c.*

Now almost the whole actual vocalization of the language, i. e. the forms in which words appear *prior* to inflection, and the laws of inflection or vowel change, may be considered the result of an effort on the part of the language to maintain these two principles *b c* in operation. Hence for *dabâr* (a word) by *b* we write דָּבָר not דֶּבֶר nor דֶּבֶר nor דֶּבֶר. So for *dabèr* we write דְּבַר not דֶּבֶר or דֶּבֶר; and for *dabòr*, דֶּבֶר. And if by processes of inflection a short vowel would be left in the open pretonic or final accented shut, it must be made a tone-long. Again for *dabarim* (pl. of *dabâr*) by *c* we write דְּבָרִים not דֶּבְרִים nor דֶּבְרִים &c.; for *daberim* דְּבַרִּים &c.; and when by inflectional processes and shift of tone the vowel that was pretonic and tone-long falls into a place *before* the pretone, it must be written an indistinct vowel. See § 18 for numerous examples.¹

The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh^eva vocal*, Table *d*; under *Gutturals* (§ 8), it is one of the *hatephs*, Table *e*, generally *h. pathah* for vowels of first and second class, and *h. qameç* for vowels of third class.

d) *When, through processes of inflection or by composition, two indistinct vowels come together, the first becomes a full short vowel, most commonly the vowel i, e. g. דְּבָרִי = דְּבַרִּי, from דָּבָר a word.*

¹ Only in rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as דְּבָרִי *kethâb* (a writing), יָקוֹם (property).

There is, however, many times a natural effort made to keep up the identity of the word by putting in a short vowel of the same class as the chief vowel that had been lost, כְּנָפִי = כְּנָפִי from כְּנָף *a wing*.

If the first of the indistinct sounds be a composite sh^eva, the short vowel arising generally corresponds to it, חֲכָמִי = חֲכָמִי, from חָכָם *wise*.

e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). See *Rem. d*.

3. The usage of the alternative short vowels in *second* and *third* classes, Table *b*, has also to be attended to. The following Table, illustrating the *shut syllable*, may be useful for reference.

a) Final shut accented	\bar{a} (<i>a</i>)	\bar{e}	\bar{o}
b) final shut unaccented	<i>a</i>	<i>e</i>	<i>o</i>
c) non-final shut, ordinary	<i>a</i>	<i>e, i</i>	<i>o, u</i>
d) non-final shut, flat (before gutturals)	<i>a</i>	<i>e</i>	<i>o</i>
e) non-final shut, sharp (before double letter)	<i>a</i>	<i>i</i>	<i>u</i>

Rem. *a*. On 1. Occasionally one of the naturally long vowels may pass into another of the same class, when the word suffers great constitutional disturbance from inflection. And the same is true of the pure short, among which *a* has a great tendency to pass by *thinning* into *i*.

Rem. *b*. On 2 *b c*. Thus the vowel changes go on in the lines *b c d e* of Table:

short falling in open pretone or shut final	
tone, into tone long,	<i>b</i> into <i>c</i>
tone-long in shut unaccented into short	<i>c</i> into <i>b</i>
tone-long before pretonic into indistinct	<i>c</i> into <i>d, e</i>
indistinct in pretone into tone-long	<i>d, e</i> into <i>c</i>
indistinct falling together into short	<i>d d</i> or <i>e d</i> into <i>b</i>

Rem. *c*. The principles stated in 2 *b c* are carried out both in nouns and verbs. There are however two remarkable exceptions: *first*, the law 2 *b* regarding the tone long vowel in the final accented shut has not been carried out fully in the case of \bar{a} , see 3 Table. Verbs always write \acute{a} for \bar{a} except in pause, and nouns do so sometimes under the full tone and regularly under the weaker tone of the construct state (§ 18). This \acute{a} in verbs is subjected to change precisely as if it were \bar{a} .

Occasionally a short vowel of *second* class may be found in a final accented shut syllable; but hardly a pair of cases occur of a short *third* class vowel in such a position.

Second, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָרָה, דְּבָרָה, *dā-bhār, dēbhā-rah*; the verb דָּבַר, דְּבַר, *dā-bhar, dā-bhērah*.

Rem. d. On 2 d. When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open*. Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *Bēghadhkēphath* letters following it will not receive *Dag. lene* (§ 7. 2); second, as it is not open, its own vowel will not usually receive Metheg (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ׀ of interrogation, § 49; the Article § 11, not unfrequently are marked by Metheg.¹

§ 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called *D. lene*, when the stronger, it is called *D. forte*.

¹ These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in ■ note for reference merely. *First*, such syllables are those arising by *composition*; e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ׀, § 49; the *Article* and *Vav Conversive*, when their *Daghesh* is omitted, § 11 Rem. a, § 26 Rem. a; the *Inseparable Prepositions*, § 14. The prep. ל to generally unites so closely with the *Infin. Cons.* that the syllable formed is shut, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat. qal* of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second*, of this kind are the *new syllables* that arise when vowels are lost through change of place of Tone in processes of *Inflection*, e. g. a) in the *Imperat. qal* of Verbs, as דָּרַךְ, *pl.* דָּרְפוּ, § 21; b) in certain forms of the *Guttural Verb*, as יַעֲבֹד, *pl.* יַעֲבֹדוּ, § 34. Rem. b; c) in Nouns, particularly in the *cons. plur.*, § 18. 1 Rem. b, and in the *feminine* with affixes, e. g. מַלְכִּי, מַלְכֵּי, *malikhē, bīrkhāthi*. *Third*, the first syllable in a few fem. nouns in *ûth*, מַלְכוּת *kingdom*, יְלֻדוֹת *youth*, עֲבֹדוֹת *service*, and in several other individual words, as בְּגָד *garment* (when inflected), עֲרָבִי *Arabian*.

2. *Daghesh lene*. Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point Daghesh (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, ת *t* &c., leaving the unmodified consonant to express the weaker, *bh, th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters פת כפ גכ דכ תכ are hard and therefore have Daghesh lene whenever they do not immediately follow a vowel sound, זכר zā-khār, יזכר yiz-kōr.—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: *The six Aspirates are without Daghesh only when they immediately follow a vowel sound.* The least vowel sound, e. g. simple *shēva* vocal, preceding, suffices to enable the letter to have its softer sound, as זכר *zēkhōr*. One sound is not considered to follow another *immediately*, if such a pause intervenes as is marked by a *distinctive* accent, as וְלֹא תִגְעוּ בוֹ Gen. 3. 3, where לֹא has a conjunctive, but תִּגְעוּ a disjunctive accent. See § 10. 3e.¹

3. *Daghesh forte*. Hebrew does not write a double consonant. To indicate that a consonant has that kind of

¹ The diphthongs e. g. *ai, oi, ui*, are considered to end in a consonant, and the *Bēghadhkēphath* letters immediately following them receive *Daghesh*. See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name יהוה, being pronounced 'adhōnāi, is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *Bēghadhkēphath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes ב, כ (§ 14) when pointed with simple *sheva* and forming combinations such as כָּב, כָּכ, כָּפ, and according to some כָּמ, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Deut. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).

hardness which is duplication, it inserts in it a point, as קָלָל *gal-lû*. When so used the point is called *D. forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way *D. lene* which is never preceded by a vowel can hardly be confounded with *D. forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. *D. lene* is peculiar to the six *B^{eghadhk^ephath}*; any letter may be doubled, and have *D. forte*, except the gutturals § 8. 4. When in the *B^{eghadhk^ephath}*, *D. forte* includes *D. lene*: it doubles the hard sound of the consonant, as שָׁבֵר = *shib-ber*.¹

¹ Some additional details regarding *D. forte* must be given for reference.

a) *Omission of D. forte*. The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with *sh^eva* vocal. This softer utterance occurs very frequently with *yod* and the liquids, *l, m, n*, and the letter *q*, but is not confined to these, and may occur even with the so called Aspirates or *B^{eghadhk^ephath}* e. g. Lev. 23. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. לִמְנַח *laṁnaḡ-ḡēah*, for לִמְנַח *lam-m^enaḡ-ḡēah*, מְבַקְשִׁים *m^ebhaḡṣhîm*, for מְבַקְשִׁים *m^ebhaḡ-q^eshîm*. Gen. 27. 28, Ex. 2. 3; 8. 1, Jud. 8. 2.

b) *Insertion of D. forte*. *D. forte dirimens*. The opposite tendency to the above in a) sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called *D. dirimens* or separative Gen. 17. 17. Deut. 32. 32, עֲנִי (cons. *pl.*, note p. 17), 'inb^hê, with Dag. dir. עֲנִי 'in-n^eb^hê. This duplication occurs properly only in half open syll., but a more refined pronunciation may make a real shut syll. half open (as תְּדַשָּׁא Gen. 1. 11), and such a syll. may then be further subjected to the influence of *D. dirimens*, as מְקַדָּשׁ; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

D. forte conjunctivum. In continuous discourse monosyllabic words or words *penacute* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappiq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappiq*, as מֵץ.

6. *Rāphē* (soft). *Raphē* is a small horizontal stroke put over a letter to indicate the absence of *Daghesh* or *Mappiq* in places where these points might have been expected rightly, or not unnaturally, though wrongly, as מֵץ not מֵץ; וַיִּמַּח not וַיִּמַּח Gen. 7. 23.

EXERCISE ON DAG. *LENE* AND *FORTE*.

Write these Hebrew Words.

1. gab, gam, kōl, dām, bēn, 'ēt, môt, par, pat, kap, tiktōb, bkû, lbad, blektkā, mishpāt, midbār, btōk, malkî, yabdēl, kōkābîm, kbadtem, tikbdî, kaspkā, ḥelqkā, midbrêkem, lâredet, yirb, yibk, gdôlîm, vtāgēl.

the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag*. marking this has been called *conjunctive*. There are two cases. 1. When a word ending in מֵץ accented, or a word ending in מֵץ (or מֵץ) accented and immediately preceded by vocal sh'va, is joined by *Maqqeph* to a following word which is monosyllabic or penacut, as Gen. 2. 23 לָקַח וְיָצָא, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns מֵץ and מֵץ (§ 13) when joined by *Maqqeph* always so affect the following word, Gen. 38. 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in *ā* or *e*, accented on the penult, is followed by a monosyllabic or penacut word, as Gen. 3. 14 וְיָצָא, Gen. 12. 18; 38. 29; 33. 5. If ordinary *Metheg* (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and partt. of verbs מֵץ the retraction takes place though *Metheg* could not have stood, Gen. 31. 12, Ex. 21. 31, but with *Maqqeph* the *Metheg* remains, Gen. 1. 12. The union may take place if the secondary accent *Metheg* stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *Bēghad*. letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacut, may begin with two conson., the first having sh'va, Gen. 12. 5; but if the first letter be one of the prefixes ב, ג, ד (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in *u*, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called *דְּחִיק thrust*, compressed, the second *מְרֻחָק coming from a distance*.

2. mqaṭṭēl, mrakkēb, dibbēr, mdubbār, mbaqqshîm, mullal, şappdû, mişpēd, ḥallôn, bkaspkem, shabbât, mibbnê, çippôr, ykattēb, bqîrkem, baddâm, bôdēd, yitnû, limmadt, hammâyim, vayyinnāgpû, lbaddô.

Note. In this ex. the *Bēghadhkēphath* are expressed by ordinary hard letters, and *shēva* is not expressed as the ex. is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters ע ה ח א are called *gutturals*. They might be called spirital, being strictly breathings. The ע is a firmer sound of the same kind as א, and ה a firmer sound of the same kind as ח. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathah* or *qameç*.

Pathah furtive. Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qameç*) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called *path. furtive*. Thus מֶלֶךְ but מֶלַח; הִשְׁלִיךְ but הִשְׁלִית *hish-li'ah*.

2. The gutturals cannot take simple *shēva* vocal, they require the composite *shēvas*; in many cases they dislike simple *shēva* silent, preferring the composite, e. g. קָבַר but קָבַרְ; רָגַלְ but רָגַלְ.

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a *ḥaṭeph* turns a preceding *simple shēva vocal* into the short vowel corresponding to the *ḥaṭeph*; e. g. לָעָבַר becomes לָעָבַר.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. הַכְּבֶּדְךָ *hak-kébbhedh* but הָעֵבְדְךָ *hā-ébbhedh*, שְׁלֹשׁ but שָׁרֵשׁ, קָטַל but בָּרַךְ.

Rem. *a*. On 1. The sharp vowels *i, u*, falling before gutturals not final, are generally depressed to *e, o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. יַחְדָּל for יֶחְדָּל; עֲגֹלָה for עָגֹלָה.

The letter ׀ (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter ׀ often agrees with החֵץ in desiring *pathah* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of *path. furtive* is written *under* the final gutt., but the sound is heard *before* it, as רוּחַ רוּחַ *rúah, spirit*. *Path. furtive* is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. הַשְׁלִיחַ has only two vowels, *i* and *î*; its *fem.* is הַשְׁלִיחָה. So רוּחִי *my spirit*.

Rem. *b*. On 2. By far the most common *hateph* is ֿ. Initial ׀ is fond of ֿ immediately before the tone, but at a distance from the tone it reverts to ֿ, as אֱלִי but אֱלִיכֶם. The *hateph* that takes the place of *silent sh'va* always corresponds to the preceding short vowel, as בְּעָלִי (for בַּעְלִי).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. נֶאֱמַר = נֶאָמַר. This softer enunciation shews itself chiefly with the weak gutturals ע א, the harder ה ח often retain the simple *sh'va* silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: "littera gutturalis punctat se et præcedentem" et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. לְאַרִי = לֶאֱרִי to a lion.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. ה ח, the short vowel is very often retained, and sometimes even before the weaker ע א. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. d p. 17).¹ In a few cases ׀ takes *Dag. forte*, e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 3. 8; 14. 10; (? 11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh*.

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאֵמֶר, אֲבִדְתֶּם, אֵמֶר, יִשְׁחַטּוּ, חֶזֶק, שְׁלוּחַ, הַשְׁלִיחַ. שְׁמַע, שְׁמִיעַ,
רָגַע, יִהְיֶה, בָּרָךְ, שְׁרִים, הַחֲזִיק, טַעַמִּי, פְּאֻמַּת, נְאֻמֶּר, לְחָלִי,
לְאִירִי, בְּחֶמֶר.

§ 9. THE QUIESCENT LETTERS.

The letters ׀ ׁ ׂ ׃ shew the same kind of feebleness that the letters *h n y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.²

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אֵמֶר 'ā-mar, but יֵאֶמֶר yô-mar; יְמִי yê-mê, but בִּימִי bî-mê. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Shêva* is not placed under the silent consonant (§ 5. 6).

Rem. a. The letter ׀ may be silent after any vowel sound, either medial or final.

¹ When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נֶאֱצִי they despise. Zeph. 1. 17 בְּעֵוְרִים as the blind. In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶתֶר one, אֲתֶר, pl. אֲתָרִים other, מֶהֱרַ (? swift, אֲחִים brothers.

² The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

The letter ׀ is silent perhaps in a pair of cases when medial, and when final is the mere sign of a vowel sound (§ 2. 3).

Rem. *b*. The letter ׀ is silent after the *o* and *u* sounds (*third* class), and generally after the *a* sound (*first* class), with which it coalesces and forms the diphthongal ô (§ 2. 1. 3)). In a few cases ׀ is consonantal after the *a* sound, as צַי *çav*. The *suffixal* form ׀ֿ is sounded *âv* (§ 19), as סוּיֿ *șû-șâv*. After vowels of the *second* class (*i, e*) ׀ is sounded, as זִיֿ *ziv*.

The letter ׀ is silent after the *i* and *e* sounds (*second* class), and generally after the *a* sound, with which it unites to form the diphthongal ê (§ 2. 1. 3)).

In a few cases ׀ is consonantal after *a*, as in the *suffixal* form ׀ֿ (pausal ׀ֿ), which is sounded *ây* (*âee*), as סוּיֿֿ *șû-șâee* (§ 19).

After vowels of *third* class (*o, u*), ׀ is sounded, as הוּיֿ *hōy* (*hōee*), גַּלּוּיֿ *gālūy* (*gā-loo-ee*).

2. Even at the beginning of a syllable immediately after a consonant these letters can hardly maintain themselves: they generally surrender their vowel to the preceding vowelless consonant, and quiesce after the vowel which they have given up, or even fall out of the form altogether, thus *yaqwim*=*ya-qîm*, *yaqwum*=*ya-qûm*, *hushwab*=*hu-shab*, *yehaqtil*=*yaqtil*, *rē'āshîm*=*rā'shîm*.

3. When the letters *w y* stand between two vowels they many times are lost in the vowel stream surrounding them; they disappear and the two vowels are represented by that one which being *characteristic* of the form was the stronger, which is generally the latter of the two; or the two vowels coalesce and form a new sound. Thus, *qawam*=*qâm*, *maweth*=*mêth*, *qawum*=*qûm*. So *h* sometimes, *șușahu*=*șușô*.

4. One of the weak letters *w y* may be changed into another under the influence of a strong preceding characteristic vowel resolved to maintain itself: the weak letter passes into another homogeneous to the vowel, *yivrash*=*yîyrash*=*yî-rash*.

EXERCISE: PRONOUNCE AND WRITE OUT IN SYLLABLES THESE WORDS.

קְרוּאִי, אֵל, לֹא, וּבִיתוֹ, נוֹלְדוֹ, יִיטֵב, צָבָאוֹת, בָּאוּ, בָּרָא,
בְּרֵאשִׁית, גִּיא, לוֹא, קָלִיא, אֶרְצָהּ, לִקְרָאתָ, יִשְׁמַעֲלָ, מֵאֲחִים,
שְׂאוּנִי, צָבָאִים, שְׁלֹמֹה, בְּיָמָיו, תִּגְלִינָהּ, יִקְרֵאָהּ, מִלְּאֲחֵיו, פָּסוּי,
שָׁלוֹ, גִּיר, קוֹ, אֶדְנִי, רָאשִׁים, בָּאָשׁוּ, בָּלִיּוֹת, לוֹלֵי, קִינָה:

§ 10. THE ACCENTS. METHEG &c. PAUSE.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical interpunction, like our comma &c.; and 3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1); in one class of nouns (the *Segholates* § 29), and in some Verbal forms, it falls on the penult.¹

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Metheg* (bridle), a small perpendicular stroke. An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Metheg*, as אֲנֹכִי, וּזְכֹרָה, הֶחָלֶם.

b) When the tone syllable begins with two consonants, the indistinct vowel under the first is strong enough to bear the accentual fall, and the preceding open syllable is marked with Metheg, אָכְלָה 'ā-khēlāh, *she ate*. In such positions Metheg indicates that the sh'va is *vocal*, and thus serves

¹ Of the accentual *signs* some stand above, and some below the word; when above, the sign stands upon the initial cons. of the accented syll., as מֵיִם; when below, it stands after the vowel of the syll., as מִים, except in the case of *holem* and *shureq*, when it is placed under the conson., as יוֹם, רוּחַ. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll. For more information on these and other points see my *Outlines of Hebrew Accentuation*.

to distinguish between \bar{a} and o , and between \hat{i} and i , and \hat{u} and u ; e. g. אֶכְלָה 'okh-lah, food; יִרְאוּ yî-r'û, they will fear; יִרְאוּ yir-'û, they will see.

If the vocal sh'va in this case be a *hateph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, לֹאֲשֶׁר.

c) If the *second* from the Tone be a shut syll., it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an open syll. further from the Tone, this is felt to require Metheg to prevent too hurried utterance, as וּמִחֲבֵהוּ Gen. 4. 4; Ezek. 42. 5.

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as וּמִהֲכִיכֹנֹת Ezek. 42. 5.

The conjunction ו and, being a weak sound, very rarely takes Metheg.¹

¹ The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by *S. Baer* in two Articles on Metheg-Setzung in *Merx's Archiv* i, ii, 1869. According to *Baer* Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, *light M.* is of two kinds; first, *ordinary*—placed on the *second* syll. from the Tone, if the syll. be *open*, i. e. not followed by *Dag. forte* nor any *Sh'va*. See the exx. above in No. 2, *a*. To this ordinary *M.* applies what is said above in 2, *a*. Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. *a*) when followed by *simple Sh'va*, and on all vowels, long or short, when followed by a *composite Sh'va*. This *M.* is called *stationary* because it is invariably placed on such syllables and is independent of the place of Tone. To this *M.* applies in general what is said above in 2, *b*. But here *Baer* deviates from the ordinary doctrine of the Syll. (§ 5, 3, with which goes the doctrine of the Aspirates § 7.2), maintaining that the *sh'va* after the long vowels is *silent* and the Syll. *shut*, e. g. אֶכְלָה is to be read 'akh-lâh, תּוֹלְדוֹת tôl-dhôth.

Examples of *heavy M.* occur in the case of the Art. when its *Dag.* is omitted (§ 11. Rem. *a*); with the ׀ of Interrogation (§ 49. comp. Rem. *d* p. 17). This *M.* may stand on simple sh'va, e. g. נִתְקָה Ps. 2. 3. Examples of the *articulative M.* in Gen. 28. 2 &c., פִּדְיָנָה אֲרָם. These laws are not observed in printed Edd. but are followed in *Baer's* Ed. of *Genesis*, *Psalms*, and *Isaiah*, &c.

3. *The Accentual system.* The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, *P̄ṣûqîm*, and the end of each *P̄ṣûq* is marked by the sign †, called *Šôph paṣuq* (end of the verse). The accent on the final word is called *Šillûq*, its sign being like Mathg.

†הָאָרְץ Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *'Athnāḥ* "breathing", or "rest".

†הָאָרְץ אֱלֹהִים Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by *'Athnāḥ*, and the one nearer the beginning of the verse by sign called *Šegôlâ*, as,

†בּוֹ לְרִקְיעַ הָרְקִיעַ . . . Gen. 1. 7.

d) If the clause of words lying between *Šilluq* and *'Athnāḥ*, or between *'Athnāḥ* and *Šegolta*, or between *'Athnāḥ* and the beginning of the verse, *Šegolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called *Zāqēph qāṭēn*, resembling simple sh^eva placed over the word,¹ as

†לְמַי מִבְּדִיל הַמַּיִם אֱלֹהִים Gen. 1. 6.

e) A distinctive of less power than *Zakeph* is *Tiphhâ*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Šilluq* and *'Athnāḥ*. Its sign is a line bent backwards, as

†הָאָרְץ הַשָּׁמַיִם אֱלֹהִים בְּרֵאשִׁית . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

¹ The sign " called *z. gāl'hôl*, of the same distinctive power, is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mêrkhâ* —, which serves *Šilluq* and *Tiphha*, and *Mûnāh* —, which serves *Athnah* and *Zaqeph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph pašuq*; also the great distinction next the end by *Athnah*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called *Mêrkhâ Mahpāk* or *Ôlé veyôrēdh*, thus

ישב עמר רשעים Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *Maqqēph* lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), כל העם but כָּל־הָעָם, *all the people*.¹

5. *Pause*. The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Šilluq* —, marking the end, and *Athnah* —, marking the middle of the verse), and the three greatest of the Poetical, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as בָּים, pause בָּים; and if the short vowel had been modified from another it is the long of the primary sound that appears, אָרץ p. אָרץ.

¹ Unchangeably long vowels are usually marked by Metheg, as שְׁתִּילִי *Shāth'li*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עֲתָהּ p. עֲתָהּ.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal sh^{va} before the tone, this sh^{va} becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שָׁכְנָה *she dwelt*, p. שָׁכְנָה, from שָׁכַן; עָמְדוּ *stand ye*, p. עָמְדוּ from עָמַד. A few nominal forms follow the same method (see § 45).

Rem. Sh^{va} before the suffix *kha* becomes *ê*, סוֹסֶךְ p. סוֹסֶךְ. In some cases the weight of the Pause doubles the consonant, חָלָלָו Judg. 5. 7; there is also a fondness shewn in many cases for the sharp *â* in pausal syllables.

6. *Qerî* and *Kethîbh* (read, written). The *Kethîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *Kethîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Qerî*. Attention is called to the Margin by a small circle placed over the *Kethîbh*, thus: הַנֶּעֱרָ Gen. 24. 14,—which means that for the (*mas.*) form הַנֶּעֱרָ of the text the form הַנֶּעֱרָ (*fem.*) is to be read.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* *second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַ. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

PARADIGM OF THE ARTICLE.

Before ordinary cons.	— הַ, הָקוֹל
Before gutturals	א, ר, ע — הָ, הָאִישׁ
	ה, ח — הָ, הָחֵרֶב
Before gutturals with qameç	ה, ע — הָ, הָעָם
	ה, ע — הָ, הָעָמָל
	ה, (ח) — הָ, הָחֵכֶם

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice*, הָקוֹל *the voice*.

b) Before *gutturals* (which cannot be doubled), the *pathah* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as הָאִישׁ *the man*. This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathah* usually remains (§ 8. Rem. d).

c) The rule in *b*) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before ה and ע in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2b), as הָהָר, *the mountain*, הָעָם, *the people*.

Before ה, ע not in the Tone, the Art., falling *before* the *pretone*, retains the short vowel (comp. § 6. 2c), which by a law of euphony becomes *e* (*ṣḡhol*), as הָהָרִים, *the mountains*; הָעָמָל, *the trouble*. Before ה (*hā*) in all positions the Art. takes *ṣḡhol*, and also before ה, הָחֵכֶם, *the wise*, הָחֵג, *the feast*.

Rem. a. Not unfrequently a softer pronunciation omits the Daghesch from letters pointed with *Sh'va*, by § 7 Note a. The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַמֶּסֶכֶן Is. 40. 20. *Metheg* is not put before *ʾ*, nor yet immediately before the Tone.

Rem. *b*. The *hal* is *ʾal* in Arabic (though the Bedawin are said to pronounce *hal*), as *ʾAl-Qorʾân*. Perhaps this form is seen Gen. 10. 26.

man	אִישׁ	woman	אִשָּׁה	morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	light	אוֹר
darkness	חֹשֶׁךְ	firmament	רָקִיעַ	dust	עָפָר
water, waters	מַיִם <i>pl.</i>	great	גָּדוֹל	good	טוֹב
high	רָם	upon	עַל-	and	וְ

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man*.

To day	הַיּוֹם	A good man	אִישׁ טוֹב	The man	} טוֹב הָאִישׁ הָאִישׁ טוֹב
to night	הַלַּיְלָה	the good man	הָאִישׁ הַטוֹב	is good	

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article.

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is, are &c.* is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	<i>Sing.</i>	<i>Signif. part.</i>	<i>Plur.</i>	<i>Sig. part.</i>
1. pers. c.	אֲנִי, אַנְכִּי I	<i>i, ni, ki</i>	אֲנַחְנִי, נִאֲחֵנּוּ we	<i>nu</i>
2. pers. m.	אַתָּה thou	<i>ta</i>	אַתֶּם ye	<i>tem</i>
f.	אַתָּ " <i>t</i>		אַתֶּנָּה, אַתֶּן " <i>ten</i>	
3. pers. m.	הוּא he	<i>v, hu</i>	הֵמָּה, הֵם they	<i>m</i>
f.	הִיא she	<i>y, (ha)</i>	הֵנָּה, הֵן " <i>n</i>	

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

Rem. a. On 1 *pers.* In pause the accent is retracted to the penult (§ 10. 5b) אֲנִי and אָנֹכִי. A plur. אֲנִי occurs once, Jer. 42. 6, and *nahnû* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2nd *pers.* In pause אַתָּה. The mas. is occasionally written אַתָּה 1 Sam. 24. 19, Job. 1. 10, and three times אַתָּה, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form 'attā is for 'an-tā, and 'att for 'antî, which is seven times spelled אַתִּי, Jud. 17. 2, 1 K. 14. 2 &c. The plur. 'attem is for 'attum. The fem. pl. 'atten occurs Ezek. 34. 31, the MSS. waver between 'atten and 'attēn.

Rem. c. On 3rd *pers.* In the Pent. as usually printed הוּא is of com. gender, הִיא occurs only eleven times. Fem. pl. הֵן is actually found only as suffix.

eye	עֵין <i>f.</i>	hand	יָד <i>f.</i>	mountain	הָר	disease	חָלִי
earth	אָרֶץ <i>f.</i>	heaven	שָׁמַיִם <i>pl.</i>	evening	עָרֵב	people	עָם
sword	חֶרֶב <i>f.</i>	God	אֱלֹהִים <i>pl.</i>	palace	הֵיכָל	wise	חָכֵם
powerful	עָצוּם	bad, sore	רָע	very	מְאֹד	very bad	רָע מְאֹד

The mountain הָהָר the people הָעָם the earth הָאָרֶץ

Rem. d. The Article sometimes prolongs the *pathah* of monosyllables to *qameç*. The word *earth* appears as above with the Art.

The people is wise הָעָם חָכֵם or הָעָם חָכֵם הוּא.

Rule. The personal pronoun of 3. *pers.* is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

EXERCISE: TRANSLATE.

רָם וְהֵיכָל: 2 הָהָר הוּא רָם מְאֹד: 3 טוֹב הָעָרֵב: 4 אַתָּה הוּא
הָאֱלֹהִים: 5 אַתָּה הָאִשָּׁה: 6 הָחֶרֶב הִיא עַל־הָעֶפֶר: 7 אַתָּם הָעָם:
8 עַם רָם וְגָדוֹל: 9 הָעָם הוּא עָצוּם מְאֹד: 10 הָיָד וְהָעֵין:
11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעָם הָעָצוּם וְהָגָדוֹל: 13 אֲנִי הָאִישׁ
הַחָכֵם:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease.

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	זֶה this			הַזֶּה that	הֵם, הֵנָּה those
<i>f.</i>	זֹאת "			הִיא "	הֵנָּה, הֵנָּה "
<i>c.</i>		אֵלֶּה these			

	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	הַלְּזֶה yonder	wanting
<i>f.</i>	הַלְּזֹה "	"
<i>c.</i>	הַלְּזֵה "	"

2. *Relative pronoun.* The relative is **אֲשֶׁר** *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is **מִי** *who?* for persons, and **מָה** *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note *b*), and **מָה** assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals	<i>path. and dag.</i>	מָה-זֶה what is this?
before א and ר	<i>qameç</i>	מָה-אֵלֶּה what are these?
before other gutturals	<i>pathah</i>	מָה-הִיא what is it?
before gutt. with <i>qam.</i>	<i>ṣ̣ghol</i>	מָה עָשָׂה what has he done?

Rem. *a.* The *fem.* of *this* is sometimes written **זֶה** or **זֹה**, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. *b.* A shorter *plur.* **אֵל** occurs eight times in the Pent. and in 1 Chron. 20. 8. A form **זֵה** is more used as a relative, comp. the use of *that* and *der.* With *z* i. e. *ds* comp. the *d, th* in *the, this, that, der, dieser.*

Rem. *b.* A shorter form of the relative is **שׁ** prefixed inseparably to words, mostly as **שׁ** or **שׁ** with Dag. *forte*, **אֲשֶׁר לִי = שְׁלִי**.

Rem. *c.* In pointing *mah* the maqqeph is not always inserted. The pointing with §ghol occurs in other cases besides the one specified. Occasionally *מה* unites with the following word, *מַלְכֶם* *what mean ye* (to you)? Is. 3. 15, Ex. 4. 2.

king	מֶלֶךְ	head	רֹאשׁ	boy	יָלֵד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	מָה	unto	אֶל-

Rem. The root of the verb is 3. s. *perf.* e. g. *he created, he took, not the infin.*

<i>This is the man</i>	זֶה הָאִישׁ
<i>This is the good man</i>	זֶה הָאִישׁ הַטוֹב
<i>This man</i>	הָאִישׁ הַזֶּה
<i>This good man</i>	הָאִישׁ הַטוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

<i>The boy heard</i>	שָׁמַע הַיָּלֵד	<i>The boy did not hear</i>	לֹא שָׁמַע הַיָּלֵד
<i>The boy did not hear the voice</i>	אֵת-הַקוֹל	"	" "

Rule 2. The nominative, unless emphatic, usually follows the verb.¹

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle *את*.²

Rule 4. The negative stands immediately before the verb or predicate.

¹ Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

² The pron. *mah* "what" does not take *את*.

EXERCISE. TRANSLATE.

מִי אֵתֶם: 2 מִי הִנֵּה: 3 הַלֵּילָה הַזֶּה: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה
 אֱלֹהִים: 5 הָעַם הָעֲצִים הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל:
 7 מִי יָלַד אֶת־אֵלֶּה: 8 יָשָׁב הַמֶּלֶךְ עַל־הָעֵפֶר: 9 בָּא הָאִישׁ אֲשֶׁר
 שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מֵהַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים
 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ
 יְיָ: 13 לָקַח הַמֶּלֶךְ אֶת־הַתֶּרֶב: 14 מִי הָאִישׁ הַלֵּזֶה:

Who are these? What are ye? Who is yonder woman? I am the great king who is over (upon) the land. That day. This is a good head. This is the good head. This head is good. This good head. This is the bad boy who spilt the water upon the earth. This woman. What has the man done? This mountain is very lofty. What are these? These are the heavens and the earth which God created this day. This is the wise king. That² sore disease. He sat by (upon) those waters. How great is that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with*; local and instrumental

כ *as, like*

ל *to, at, for*; sign of *dat.* and *infin.*

a) The usual pointing of these light fragments is simple *sh^eva*.

b) Before another *sh^eva* this becomes *hireq*, by § 6. 2 d., forming a half open syllable, בָּלֵב, לֵבָב.

c) Before a *hatafeph* the *sh^eva* becomes the corresponding short vowel, by § 8. 3, בָּאֵרִי=בְּאֵרִי, like a lion.

d) Before the accent, the prep., falling in the *pretone*, often has tone-long *qameç* (§ 6. 2 b.), as לַמַּיִם *to water*.

¹ For this name the reader substituted אֲדֹנִי *Lord*, the vowels of which stand in the text. Possibly the word was pronounced יְהוֹה *Yah-vêh*.

² In *sing.* הָהוּא, in *plur.* הֵהֶם.

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., **לָעָם, הָעָם**, *to the people*.¹

2. The short word **מִן** used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, **מִמֵּי** *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, **מִמֵּץ** *from a tree*, by § 8. 4.; and occasionally *hireq* remains by § 8. 4. Rem.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of *Maqqeph*, **מִן־הָעֵץ** or **מִהָעֵץ** *from the tree*.

Rem. The prep. is occasionally found entire in other cases.

book	סֵפֶר	garden	גֶּן	place	מָקוֹם
ground	אֲדָמָה	dry land	יַבְשָׁה	beast, cattle	בְּהֵמָה
lion	אֲרִי	ass	חֲמֹר	work	מְלָאכָה
seventh	שְׁבִיעִי	holy	קָדוֹשׁ	to write	כָּתַב
to give	נָתַן	to eat	אָכַל	to rest	שָׁבַת
to rule	} מָשַׁל	to destroy	} מָחָה	to cry	קָרָא
over		to blot out		unto	עַד

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה: 2 שָׁבַת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם הַקּוֹל בְּגֶן: 4 מָשַׁל הַמֶּלֶךְ בָּעָם: 5 יָשַׁב הַיֶּלֶד בַּמָּקוֹם הַזֶּה: 6 מָחָה יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה אֱלֹהִים אֶת־הָאָדָם עֶפֶר מִן־הָאֲדָמָה: 8 הָאֱלֹהִים הוּא בְּהִיכָל:

¹ The ה sometimes remains, particularly after כ, and in the declining stages of the language.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain.

§ 15. THE CONJUNCTION &c.

1. The inseparable conjunction ו and is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is sh^eva, וְאָתָּה and thou.

b) Before the hāṭeph̄s it takes the corresponding short vowel (§ 8. 3.), וְאֵנִי and I.

c) Before simple sh^eva and the Labials (בּוֹמֶךְ) its pointing is וְ, וְבֵן and a son.

d) Before the accent, especially if disjunctive, it often takes qameṣ (§ 6. 2 b.), וְרָע; and evil Gen. 3. 5.

Rem. Before *yod* with sh^eva the pointing is *hireq* after § 6. 2 d., and *yod* is silent (§ 9. 1), וְיָמֵי and the days of—. Even before a labial, the law *d*) of the *pretone* may prevail, as וְבָהּ, Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם and the people.

2. *The verb.* The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. <i>sing.mas.perf.</i>	he ruled, has ruled &c.	מָשַׁל
2. " " "	thou hast ruled &c.	מָשַׁלְתָּ ta of pr. thou
2. " <i>fem.</i> "	thou hast ruled &c.	מָשַׁלְתְּ t " "
1. " <i>com.</i> "	I ruled, have ruled &c.	מָשַׁלְתִּי ti = ki of pr. I
1. <i>plur.com.</i> "	we ruled, did rule &c.	מָשַׁלְנוּ nu of pr. we.

EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy is Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes*.

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *īm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ōth*, or by adding *ōth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *āyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. b) for the *fem.* Thus:

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוב <i>good</i>	טובה	סוס <i>horse</i>	סוסה <i>mare</i>
<i>plur.</i>	טובים „	טובות	סוסים „	סוסות „
<i>dual</i>			סוסים ■	סוסת־ים „

4. *Classes of nouns feminine.*

1) Words ending in ה־ or ת (see Rem. b).

2) Words of any termination that are names of creatures feminine, as אִמָּה *mother*.

3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.

4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn*; also of other utensils or instruments used by man, as *sword, cup*, and even of *places* in which man is wont to move.

5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*. Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. a. The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one or more pairs*, but it is now used as a *plur.* of things occurring in pairs, as שֵׁשׁ כְּנָפִים *six wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. *b.* The original *fem.* ending is *ath* (ת—). When the word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as עֲבָרִי, עֲבָרִית, מִשְׁמָר, מִשְׁמָרֶת. It could not be added at all if the word ended already in two conson. (§ 5.6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the *fem.* endings may be: 1) *t* or *th*, יִלְדָּתָּ Gen. 16. 11, which generally assumes the form יִלְדָּתָּ (§ 29). 2) *ath* or *āth*, חַיִּיתָ Ps. 74. 19, עֲזָרָתָּ Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by א (§ 2. 3). In a very few cases *āh* is deflected to *ēh* (s^cghol).¹

¹ The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *āh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. דְּוָא *com.*) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

ox	אֶפֶר ¹	cow f.			
horse	סוֹם	mare f.			
fish	דָּג	fish f.			
prince	שָׂר	princess f.			
song	שִׁיר	song f.			
adversary	צָר	adversary f.			
hero	גִּבּוֹר	star	כּוֹכַב	well	בְּאֵר f.
side	יָרֵכָה	blood	דָּם	river	יָאֵר
just	צַדִּיק	bitter	מָר	to set	נָתַן
to count	סָפַר	to see	רָאָה	to drink	שָׁתָה
				wolf	זָאֵב
				dream	חֲלוֹם
				to slay	הָרַג
				to remember	זָכַר

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפֶּר מִן־הַמַּיִם בִּי מַרִּים הֵם: 2 אֵלֶּה הַפְּרוֹת הִרְעוֹת
 אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאֵר: 3 מָשַׁל הָאָדָם בַּבְּהֵמָה וּבַדְּגָיִם:
 4 הִמָּה הַשָּׁרִים וְהַגִּבּוֹרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם: 5 אֲמַרְתִּי
 אֶל־הָעָם הִנֵּה צַדִּיקִים אֲתֵם: 6 הִתְרִים הָאֵלֶּה רַמִּים מְאֹד:
 7 סָפַרְתָּ אֶת־הַכּוֹכָבִים: 8 מָה רַמִּים הִתְיַכְּלִים תֵּהֵם: הִנֵּדְתִּים:
 יִרְכָּתִים:

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just *are* as the stars which *are* in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

¹ The words *ox, prince, adversary, bitter*, have a (*path.*) when uninflected or without the Article, see Rem. *d*, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.¹ The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or adverbial case. And the use of the Gen. is also extremely free.

2. *The construct state*. When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute state*; e. g. in *son of the king*, *great in power*, the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

¹ See Gen. 49.11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in *o*.

of pronunciation in the language; any merely tone long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	<i>Mas.</i>			<i>Fem.</i>	
	<i>Abs.</i>	<i>Cons.</i>		<i>Abs.</i>	<i>Cons.</i>
<i>sing.</i>	סוס horse	סוס		סוֹסָה mare	סוֹסֶת
<i>plur.</i>	סוֹסִים „	סוֹסֵי		סוֹסוֹת „	סוֹסוֹת
<i>dual</i>	סוֹסִים „	סוֹסֵי		סוֹסָתִים „	סוֹסָתֵי

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual*, *im* and *ayim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual ayim* becomes *ê* as in *mas.*, and tone-long *ā* is lost (§ 18).

3. *Use of the accusative ending.* The accus. ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הַהָרָה towards the mountain; הַשָּׁמַיְמָה heavenwards; בֵּיתָהּ יוֹסֵף to the house of Joseph.

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction* to and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

The horse of the king the king's horse	}	סוס המלך	}	The horses of the king the king's horses	סוסי המלך
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Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

The good horses of the king	סוסי המלך הטובים
The good mare of the king	סוֹסַת ה' הטובה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.¹

Every day כל יום *All the day* כל היום
All the king's horses כָּל-סוּסֵי ה'

Rule 3. The word *all* is a noun and used in the cons. state.

north	צָפוֹן	valour force	חַיִל	bed	מִטָּה	poor	אֲבִיוֹן
four	אַרְבַּע	daughter	בֵּת	war	מִלְחָמָה	queen	מַלְכָּה
wind	רוּחַ	law	תּוֹרָה	wall	חוֹמָה	city	עִיר
spirit		command	מִצְוָה	flesh	בָּשָׂר	understanding	שָׂכָל
		to go down	יָרַד	to keep	שָׁמַר	to review	פָּקַד

EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמִּי הַיָּאָר: 2 לָקַח דָּוִד ¹אֲבִיגַיִל לְאִשְׁהָ וְהִיא
אִשְׁהָ טוֹבַת שָׂכָל: 3 אֲבִיוֹנֵי הָעָם הֵם צַדִּיקִים: 4 לֹא שָׁמְרוּ
תּוֹרַת יְהוָה אֱלֹהֵי ²יִשְׂרָאֵל: 5 עָשָׂה הַשָּׂר כְּמַצּוֹת הַמֶּלֶךְ:
6 וּבַחֲזֶרֶת יְהוָה לֹא הִלָּמֵּט: 7 אָלָה מַצּוֹת אֱלֹהֵי כָל-הָאָרֶץ
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה: 8 שָׁכַב הַיֵּלֶד עַל-מִשְׁתַּ אִישׁ הָאֱלֹהִים:
9 בָּא חַיִל גָּדוֹל ³מִיִּרְכַּתִּי הָאָרֶץ וּמֵאַרְבַּע רִוְחוֹת הַשָּׁמַיִם:
10 אֲבָלְנִי מִכָּל-עֵץ הָגֵן: ⁴11 וּמִלֶּכֶת הָאָרֶץ בַּת אִישׁ גִּבּוֹר
חַיִל: 12 הָיָה רָעַב בָּאָרֶץ וְאֲבָרָם יָרַד מִצִּירְיָמָה בִּי כְּבֹד הָרָעַב
בָּאָרֶץ:

¹ Abigail. ² Israel. ³ Dag. in *kaph* only in cons. ⁴ Observe the
pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The
good queen of the land. All the people of the earth. All the
king's good asses. The captain (prince) reviewed all the mighty-
men (heroes) of valour and all the people of war. In the two-
sides of the temple. I have gone northward. We are gone down
to-hades (Sh'e'ól). He went towards-the-mountain. We slew the

¹ The adj. agrees with its noun in gend. and numb. but not in *state*. The
cons. is euphonic as well as syntactical and must be *followed immediately*
by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.¹ The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

¹ In dependent clauses with *כִּי* *for, that* &c. the pronoun is put last.

§ 18. THE FIRST DECLENSION.*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), *a hero*, אֶבְיָן (*'ebh-yôn*), *poor*, in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.¹

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

¹ Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four*.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

\bar{a} in the pretone, or \bar{a} in the tone, or \bar{a} in both places.

Rules for declension. 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic \bar{a} \bar{e} is lost, i. e. becomes vocal sh^eva, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel \bar{a} \bar{e} , that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		<i>Plur.</i>	<i>Cons. sing.</i>	<i>Cons. plur.</i>
1) upright	יָשָׁר	יְשָׁרִים	יָשָׁר	יְשָׁרִי (= יְשָׁרִי)
2) old	זָקֵן	זְקֵנִים	זָקֵן	זְקֵנִי (= זְקֵנִי)
3) great	גָּדוֹל	גְּדוּלִים	גָּדוֹל	גְּדוּלִי
4) blessed	בָּרוּךְ	בְּרוּכִים	בָּרוּךְ	בְּרוּכִי
5) overseer	פֶּקִיד	פְּקִידִים	פֶּקִיד	פְּקִידִי
6) heart	לֵב	לְבָבוֹת	לֵב	לְבָבוֹת (= לְבָבוֹת)
7) star	כּוֹכַב	כּוֹכָבִים	כּוֹכַב	כּוֹכָבִי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem. *a.* Tone-long \bar{o} does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels $a—a$, $a—e$, $a—o$, may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in *Cons.*, rule 1 having no application. A very few forms without \bar{a} are similarly inflected. See Add. Notes.

Rem. *b.* The form $a—e$, has a in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. *b*). If it be desired to retain the e sound, the form יְקֵן with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *libbhhôth*, No. 6.

2. *Feminine nouns.* When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צִדְקָה (= צִדְקַת) cons.	צִדְקַת (= צִדְקַת)
elder	זָקֵנָה (= זָקֵנַת) cons.	זָקֵנַת (= זָקֵנַת)
righteousnesses	צִדְקוֹת cons.	צִדְקוֹת (= צִדְקוֹת)

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish דָּג cons. דָּג plur. דָּגִים cons. pl. דָּגִי

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דָּבָר	short	קָצֵר	lip	שִׁפָּה
proverb	מָשָׁל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	כָּבֵד	prophet	נָבִיא	vengeance	נִקְמָה
leopard	נָמֵר	fat	בָּרִיא	corpse	נִבְלָה

Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip*.)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם
there שָׁם face פָּנִים plur.

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאֹת, דָּגַת, נְבִיאִי, יִשְׂרָאֵל, רִקִּיעַ, לְבָבוֹת, מָאוֹר, מִשְׁלִי,
כָּבֵד, לִבִּי, פְּקִידִי, לֵבָב, שִׁפְתִּי, נִקְמַת, בְּרָכוֹת, יָדִים;
וְחִשְׁךְ עַל-פְּנֵי הַמָּיִם: 2 פָּתַח הַנְּבִיא אֶת-פִּלְהֵי־הַדְּבָרִים בִּפְסָפֶר;
3 הָיָה דְּבַר יְהוָה אֶל-הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבִּי הִצְדָּקִים;
5 פָּתַחְתִּי לָעָם הַזֶּה אֶת-פִּלְהֵי־דְבָרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שָׁם

אִישׁ מִזְקְנֵי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶת־שְׁנֵי הַמַּאֲוֹרוֹת הַגְּדֹלִים
 בְּרִקְעַת הַשָּׁמַיִם: 8 אָסַף הַשֵּׁר חֵיל פֶּבֶר פְּכוּכְבֵּי הַשָּׁמַיִם וְכָחוֹל
 אֲשֶׁר עַל־שֹׁפֶת הַיָּם: 9 אָמַר¹ יִצְחָק הַקּוֹל קוֹל² יַעֲקֹב וְהַיָּדִים
 יְדֵי³ עֲשׂוֹ: 10 נָשָׂא הַקְּבִיא הַזֶּקֶן אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־
 הַחֲמוֹר:

¹ Isaac. ² Jacob. ³ Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idol*, it says *hill of holiness*, *idol of silver*, and the like. Similarly for *my horse* it says *horse of me*. The possessive pronouns *my*, *thy*, *his*, *our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

first, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second*, the noun itself, which before an independent word would have stood in the form of the *Const.*, underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the *Const.* form.

Thus the Suffixes are divided into *light* and *heavy*; all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

The light suffixes affect a noun like the Plur. or Du. termination, the heavy throw it into the form of the Const. state.

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to Nouns. See § 49.

NOUN WITH SUFFIXES.

	Mas.		Fem.	
	סוּס	דְּבַר	סוּסָה	צְדָקָה
	(horse)	(word)	(mare)	(righteousness)
<i>Singular noun</i>				
<i>sing.</i> 1 c. my	סוּסִי	דְּבָרִי	סוּסָתִי	צְדָקָתִי
2 m. thy	סוּסֶיךָ	דְּבָרְךָ	סוּסָתְךָ	צְדָקָתְךָ
2 f. thy	סוּסֶיךָ	"	סוּסָתְךָ	"
3 m. his	סוּסָו	"	סוּסָתּוֹ	"
3 f. her	סוּסָהּ	"	סוּסָתָהּ	"
<i>plur.</i> 1 c. our	סוּסֵינוּ	"	סוּסָתֵנוּ	"
2 m. your	סוּסֵיכֶם	דְּבָרְכֶם	סוּסָתֶכֶם	צְדָקָתֶכֶם
2 f. your	סוּסֵיכֶן	"	סוּסָתֶכֶן	"
3 m. their	סוּסֵם	דְּבָרָם	סוּסָתָם	צְדָקָתָם
3 f. their	סוּסָן	"	סוּסָתָן	"
<i>Plural noun</i>	סוּסִים	דְּבָרִים	סוּסוֹת	צְדָקוֹת
	(horses)	(words)	(mares)	(righteousnesses)
<i>sing.</i> 1 c. my	סוּסִי	דְּבָרִי	סוּסוֹתִי	צְדָקוֹתִי
2 m. thy	סוּסֶיךָ	"	סוּסוֹתֶיךָ	"
2 f. thy	סוּסֶיךָ	"	סוּסוֹתֶיךָ	"
3 m. his	סוּסָיו	"	סוּסוֹתָיו	"
3 f. her	סוּסֶיהָ	"	סוּסוֹתֶיהָ	"
<i>plur.</i> 1 c. our	סוּסֵינוּ	"	סוּסוֹתֵינוּ	"
2 m. your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסוֹתֵיכֶם	צְדָקוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	"	סוּסוֹתֵיכֶן	"
3 m. their	סוּסֵיהֶם	"	סוּסוֹתֵיהֶם (תָּם)	"
3 f. their	סוּסֵיהֶן	"	סוּסוֹתֵיהֶן	"

NB. The *dual* takes the same Suffixes as the plural. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*, נַפְשֹׁתָם *their souls*.

Rem. *a.* The suffixes of 2. pers. *ka, k, kem, ken,* are for *ta, t, tem, ten,* according to an interchange of *t* and *k* frequent in language (§ 12). No *Dag.* in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

Rem. *b.* The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *šuṣî, šuşêkha, šuşekh, šuşēnu.* Forms with *a* are rare. Job 22. 20.

In 3. pers. the *a* sound prevailed, as 3 mas. *šuṣâhu=šuṣaw=šuṣô;* 3 fem. *šuṣâh;* 3 pl. *šuṣâhem* or *šuṣâham* (2 Sam. 23. 6)=*šuṣâm.* Forms with *e* in *îhu, êha* are rare (§ 45). Gen. 1. 21.

Rem. *c.* Peculiarities are common. Sing. noun: 2 *m.* in *p.* סוּסָךְ, Gen. 4. 11; plenary writing, סוּסְכָה Gen. 3. 9; 10. 19; 27. 37, Ex 13. 16. In 2 *f.* בֵּי, Jer. 11. 15, Ps. 103. 3. In 3 *m.* old form אֹהֶלָה *his tent,* Gen. 9. 21; 35. 21; 49. 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. 1. 12, Jud. 19. 24, Job 25. 3. In 3 *f.* mappiq omitted, Is. 23. 17, Ps. 48. 14. In some cases the *fem.* termination appears dropped, Gen. 40. 10 נָצְתָה for נָצְתָה, Zech. 4. 2, Prov. 7. 8, Job 11. 9, cf. Hos. 13. 2, Ps. 49. 15; 55. 16 (Ez. 32. 27?). Rarely in 1 *pl.* *ânu,* Ruth 3. 2, Job 22. 20; on particles cf. § 49. In 2 *pl. f.* *kénah,* Ez. 23. 48, 49. In 3 *pl. m.* מֹו, Ps. 17. 10 (cf. לֹמוֹ § 49). In some cases מֹו appears 3 *sing.*, cf. Job 20. 23; 22. 2; 27. 23 (Is. 53. 8? Ps. 11. 7?). Uncontracted form 2 Sam. 23. 6. In 3 *pl. f.* נָה, Gen. 21. 29; 42. 36; נָה, Gen. 41. 21; הָנָה, 1 K. 7. 37, Ez. 16. 53. After vowels *hen* (§ 45), and otherwise, Gen. 21. 28, Lev. 8. 16, Ez. 16. 53, cf. Is. 3. 17.

Plur. suff. often defectively written by omission of *yod*, e. g. 3 *m.* סוּסוֹ, Gen. 33. 4, 1 Sam. 18. 22, Ps. 10. 5; 24. 6; 3 *pl. m.* Gen. 10. 5; 43. 11; 3 *pl. f.* Gen. 4. 4.—Peculiar forms are: 2 *f.* יְיִי 2 K. 4. 3, Ps. 103. 3, 4, 5; 2 *pl. f.* *kénah,* Ez. 13. 20; 3 *pl. m.* יִמֹו Ps. 2. 3, 5, Deut. 32. 37, 38; 33. 29; *hémah* Ezek. 40. 16; 3 *pl. f.* *hénah* Ez. 1. 11.

My good horse סוּסִי הַטוֹב *Your evil words* דְּבָרֵיכֶם הָרָעִים

Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does. § 17 Rules 1. 2.

<i>face</i> פָּנִים	<i>son</i> בֶּן <i>pl.</i> בָּנִים	<i>daughter</i> בַּת <i>pl.</i> בָּנוֹת
<i>my face</i> פָּנַי	<i>the man's face</i> פָּנֵי הָאִישׁ	
<i>before me</i> לִפְנֵי	<i>before the man</i> לִפְנֵי הָאִישׁ	
<i>after</i> אַחֲרַי	<i>after me</i> אַחֲרֵי	

EXERCISE. TRANSLATE.

תִּזְכְּרוּ, שְׁפָתֵי, בְּרַכְתֶּה, בְּנִיָּה, מְשַׁלְיָכֶם, מְקוֹמָהּ, מִבְּשָׂרִי, בְּשִׁרְכֶם,
לִפְנֵי, לִפְנֵיָהּ, שְׁפָתֶיהָ, בְּנִיָּהּ, לְבַבִּי, בְּנִיָּהּ, יְדִי, יְדֹה, תִּזְכְּרוּם,
יְדִיָּהּ:

יָצָא¹ לוֹט² אֶל־הַנָּשִׁים הַפְּתוּחֹת וְהַזֵּלֶת סָגַר אַחֲרֵיהֶן: 2 וַיֵּאָהֳדוּ
תָקַע בְּשׁוֹפָר בְּחֹר אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן־הַחֵר וְהוּא
לִפְנֵיהֶם: 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: זָכַר לַעֲוֹלָם
בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אֲבֹתָם: כִּי חֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם
עַל־יִרְאָיו וְצִדְקָתוֹ לְבָנֵי בָנִים: וְאֲנִי עָלִיד בְּשַׁחֲתִי יְהוָה אֲמַרְתִּי
אֱלֹהִי⁴ אֲתָהּ: מָה רַב טוֹבָהּ אֲשֶׁר צִפְנָתָ לִירְאֶיהָ פְּעֻלָּתָ לְבָטְחִים
בְּהָן נָגַד בְּנֵי אָדָם: מָה אֲהַבְתִּי⁴ חֲזָרְתָה כָּל־הַיּוֹם הִיא שִׁחַחְתִּי:

¹ Lot. ² *pl.* of אִישׁ. See Table of *Irreg. Nouns*. ³ Ehud.

⁴ Words in *pause*. See § 10. 5.

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart *O* my God. God has redeemed his holy *ones*. He went down to-Sheol unto his sons. The Cherub put out his hands. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. Ye *are* my sons and my daughters saith (*perf.*) your God. My heart *is* in his law continually. I have kept all his commandments. Thou hast kept their heart, *O* our God. I have kept your hearts. The day of vengeance *is* in his heart. Thou hast kept my law and my commands. He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (in) all his great prophets.

§ 20. THE VERB.

1. *Root.* The root of a verb is considered to be the 3rd sing. mas. perf. of the simple form (15. 2). This form is called *Qal* "light", in distinction from all the other forms,

which are heavy, being loaded by additional inflectional letters.

2. *Tenses*. The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*.

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods*. Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea*. The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*.

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive. ¹	reflex.	—

¹ It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

<i>Sing.</i>		<i>Plur.</i>	
3 <i>mas.</i>	קָטַל he killed &c.	3 <i>c.</i>	קָטְלוּ they &c. (הֵם = וְ)
3 <i>f.</i>	קָטְלָה she "		<i>pl.</i> of וְהֵאָּרָה)
2 <i>m.</i>	קָטַלְתָּ thou "	2 <i>m.</i>	קָטְלֵהֶם ye (<i>tem</i> of 'atten)
2 <i>f.</i>	קָטַלְתְּ "	2 <i>f.</i>	קָטְלֵנָּהּ " (<i>ten</i> of 'atten)
1 <i>c.</i>	קָטַלְתִּי I	1 <i>c.</i>	קָטַלְנוּ we

The terminations *tem*, *ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6. 2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

In verbal inflection with vocalic additions the vowels á ē ò in the tone syllable are lost, i. e. become vocal sh^eva (§ 6. Rem. c, p. 17).

formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

Uses of the perfect. The Perf. expresses:

- a) The Aorist (Past), *he killed.*
- b) The Perfect, *he has killed.*
- c) The Pluperfect, *he had killed.*
- d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For *fem. āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *ti*, § 12. Rem. *b*, esp. in Jer. and Ez., e. g. Jer. 2. 33; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For *û* of 3 *plur.* *ûn* is found in two or three cases, Deut. 8. 3, 16, Is. 26. 16.—In *pause* קָטַלְתָּ, קָטַלְתָּ &c., § 10. 5.

covenant	בְּרִית	statute	פְּקוּד	latter end	אַחֲרִית	seraph	שֶׁרָף
to fall	נָפַל	to burn	שָׂרַף	to fly	עָף	o forget	שָׁכַח
unto	אֶל	unto me	אֵלַי	unto you	אֵלֵיכֶם	behold	הִנֵּה

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמַרְתָּ תּוֹרָתִי: 3 שָׁמַרְתִּי פְּקוּדֶיךָ בְּכָל־
 לִבִּי: 4 לֹא זָכַרְתָּ אַחֲרֵיכֶם: 5 שָׂכַחוּ אֶת־אֱלֹהֵיהֶם: 6 אֶת־קוֹלְךָ
 שָׁמַעְנוּ מִן־הָאֵשׁ: 7 אָמַר מִשָּׁה הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי:
 8 לָמָּה נָפְלוּ פָנֶיךָ: 9 שָׂפְכוּ דָמַיִם בְּמַיִם: 10 שָׂרַפְתָּם הָעִיר
 בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד:
 12 אָמַר שְׂמוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לְקַחְתִּי וְחִמּוֹר מִי לְקַחְתִּי
 וְאֶת־מִי עָשָׂתִי וּמִי לְקַחְתִּי כֶּפֶר: וְכָל־הָעָם אָמַר לֹא עָשָׂתָּ
 אִישׁ וְלֹא לְקַחְתָּ מִיֵּד אִישׁ מֵאוֹמֶה: 13 עַתָּה אֵלַי אֶחָד מִן־הַשּׁוֹרְפִים
 וּבְקִדּוֹ רִצְפָה בְּמִלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ:

¹ Moses.

² Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters of the great rivers. Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.*

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing.</i> 3 <i>mas.</i>	יִקְטֹל he <i>will, may</i> &c. <i>kill, is, was,</i> <i>killing</i> &c.	
3 <i>fem.</i>	תִּקְטֹל she " "	
2 <i>m.</i>	תִּקְטֹל thou "	קְטֹל <i>kill</i> thou
2 <i>f.</i>	תִּקְטְלִי thou "	קְטֹלִי " "
1 <i>c.</i>	אֶקְטֹל I "	
<i>plur.</i> 3 <i>m.</i>	יִקְטְלוּ they "	
3 <i>f.</i>	תִּקְטְלֶנָּה they "	
2 <i>m.</i>	תִּקְטְלוּ ye "	קְטְלוּ <i>kill</i> ye
2 <i>f.</i>	תִּקְטְלֶנָּה " "	קְטְלֶנָּה " "
1 <i>c.</i>	נִקְטֹל we "	

2. *The Infinitive.*

Inf. cons. קְטֹל *to kill* (admitting the nominal prefixes and affixes).

Inf. abs. קְטֹל *to kill* (admitting no prefix and affix).

3. *The Participle.*

<i>Act. Part.</i> <i>m.</i>	קוֹטֵל or קָטֵל	<i>pl.</i> קֹטְלִים <i>killing</i>
<i>f.</i>	קֹטֶלֶה or קֹטֶלֶת	<i>pl.</i> קֹטְלוֹת "
<i>Pass. Part.</i> <i>m.</i>	קְטוּל	<i>pl.</i> קְטוּלִים <i>killed</i>
<i>f.</i>	קְטוּלָה	&c.

Uses of the Imperfect. The Impf. expresses:

- a) The Present, *he kills* (especially of general truths).
- b) The Imperfect, *he killed* (particularly of repeated past acts).
- c) The Future, *he will kill*.
- d) The Potential, *he may or can kill, might, could, would &c. kill* (See § 46).

Rem. *a.* The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations *—* and *י—* are probably worn down from *י—* and *יו—*. The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination *י—* has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* *י—* occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. *b.* The imper. is the impf. stripped of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 33. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. *c.* The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

He left off counting חָדַל לְסַפֵּר

He would not keep לֹא אָבָה שְׁמֹר

Rule. One verb subordinates another to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. *ל* *to*.

to judge	שָׁפַט	to bury	קָבַר	to watch	שָׁמַר	to eat	אָכַל
a judge	<i>part.</i>	grave	קֶבֶר	watchman	<i>part.</i>	food	אֹכֶל
to buy	שָׁבַר	to steal	גָּנַב	to pursue	רָדַף	to cut	כָּרַת
dead	מָת	lord, husband,	Baal	בָּעַל			

EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמַר, לְשָׁמַר, שְׁמָרוּ, שָׁמַר, תִּשְׁמָרוּ, יִשְׁמְרוּ, נִשְׁמַר, בְּנוֹיָם,
בְּנוֹב, תִּפְקְדוּ, תִּזְכְּרוּ, זָכַר, פָּרַתִּים, וְרִשִּׁי, רִמְשֵׁת, תִּשְׁמְרֶנָּה:

לֹא תִגְלֹב: 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 3 אֲנַחְנוּ נִכְרֹת עֲצִים
 מִן־הָהָר: 4 וְדָפוּ אַחֲרָיו: 5 אֲמַרְתִּי לְשֹׁמֵר דְּבָרֶיךָ: 6 מִשְׁלִי
 הָעַם הַזֶּה: 7 מִי יִשְׁפֹךְ בָּהֶר יְהוָה: הוֹלֵךְ תָּמִים וּפָעֵל צָדֵק
 וְדֹבֵר אֱמֶת בְּלִבָּבוֹ: לֹא רָגַל עַל־לִשְׁנוֹ וְחִרְפָּה לֹא נָשָׂא עַל־קִרְבּוֹ:
 8 בָּא יְיֹסֵף מֵאֶרֶץ מִצְרַיִם² לְקַבֵּר אֶת־עֲקֹב: 9 קָבְרוּ אֶת־נִבְלַת
 הַנָּבִיא הַזֶּה בְּקֶבֶר אִישׁ הָאֱלֹהִים קְבוּר שָׁם: 10 יָרְדוּ בְּנֵי
 יַעֲקֹב מִצְרָיִמָה³ לְשִׁבְר־אֵבֶל: 11 וַעֲתָה קִבֹּץ אֵלֵי אֶת־כָּל־יִשְׂרָאֵל
 אֶל־הַר הַפָּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל וּנְבִיאֵי הָאֱשֵׁרָה אַרְבַּע מֵאוֹת
 אֲכָלִי שִׁלְחָן⁴ אִיזֶבֶל: 12 וַיְדַבֵּר הָאִשָּׁה נְבִיאָה הִיא שִׁפְטָה אֶת־
 יִשְׂרָאֵל בַּעַת הַזֶּה: וְהִיא יוֹשֶׁבֶת תַּחַת־הַתֹּמָר דְּבֹרָה בָּהֶר אֶפְרַיִם:
 13 אָמַר אֱלֹהִים אֶל־בְּנֵי־מֶלֶךְ בְּחָלוֹם הַלַּיְלָה הַזֶּה אֶתָּה מֵת
 עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא בָּעֵלְתָּ בַּעַל:

¹ Joseph. ² Egypt. ³ See § 10.4. ⁴ Jezebel. ⁵ Deborah. ⁶ Abimelech.

I will pursue after her. I promised (said) to pursue after them. Pursue after me. He set the stars in the firmament of the heavens to rule over the night. Jehovah will judge this people. A city shedding blood like water. In that day I will pour out my spirit upon all flesh. Keep this man. Ye shall keep your hearts from all ill. We have left off counting. They left off counting the proverbs of his lips for they *were* as the sand which *is* upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding¹ blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where² the prophets are buried (*part.*).

§ 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *á ē ō*, *á* taking the place of *ā* (§ 6 Rem. c). Verbs are named

¹ Verbs and adj. having no dual use the plural with a dual noun.

² See Vocab. under "who".

according to these vowels *a*, *e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full*, *to thirst*, *to fear*, *to love*), even though capable of taking an object after them. The term *Stative verbs*, i. e. verbs of *state*, is used by some grammarians.

Formation of Impf. The Perf. in *ā* (Active verb) gives the Impf. in *ō*, קָטַל, קָטַל; the Perf. not in *ā* (Stative verb) gives the Impf. in *ā*, יָכַד, יָכַד.

Formation of Imper. and Inf. Cons. The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *ā* in Stative verbs. But see Rem. *d*.

Form of the Participle. The Active verb has the Part. of the form קָטַל; the Part. of the Stative verb is the same as the Perfect, קָרַב *drawing near*.

Rem. *a*. The class of Stative verbs is very numerous. It consists of words which express *a*) a bodily or physical state, as *to be great*, *little*, *smooth*, *deep*, *short*, *old*, and the like; *b*) an affection of the mind or act of the senses (except *sight*), as *to mourn*, *rejoice*, *hate*, *hear* &c.; *c*) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die*, *approach*, *wear* (clothes), *hew wood* &c.

Rem. *b*. Forms with *ē* express a temporary state, those with *ō* a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in *ō* do not now number over half a score, but the *ē* verbs are very numerous. Only a very few, however, have *ē* invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into *ā*.

Rem. *c*. The *ō* verbs retain the *ō* throughout the perfect; in 2nd plur. *ō* becomes *o* by loss of the accent. See Parad.

Rem. *d*. The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in *ō*; the number of forms in *a* is now very small in the Strong verb, e. g. שָׁכַב *to lie*, usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4, cf. Prov. 10. 21; 21. 4, Is. 58. 9.

From both types of the Infin. Cons. a *fem.* has been formed, viz. קָטְלָה (*qōtlāh*) from קָטַל, and קִטְלָה (*qītlāh*) from קָטַל. Both forms are mostly used by Stative verbs. Gen. 24. 36, Deut. 11. 22. Comp. §§ 29, 31.¹

		To be great	} גדל			
		become great				
		to be able	יכל			
		to be sweet	מתק			
to be holy	{ קדש	to fear	{ ירא	to be little	{ קטן	
holy		קדוש		fearing		"
to be old	זקן	to draw near	קרב	to hear	שמע	
to be just	צדק	to learn	למד	to be hungry	רעב	
I am old		זקנתי	I know	ידעתי	I am able	יכלתי

Rule. In Stative verbs the Perfect usually corresponds to the English *Present*. (See § 46.)

EXERCISE: PARSE AND TRANSLATE.

יָעָפִי, תִּשְׁפָּלְנָה, קָטַנְתִּי, תִּקְטַן, יִכָּלֶה, יִכְלֹתֶם, אֲשַׁבֵּל, לִבְשִׁי, נִכְבֵּד, תִּכְבְּרִי, אֲגַדֵּל, רָעַב;
נִפְיִירִים רָעִבוּ: 2 לֹא יִכְלֹתָ לִסְפֹּר הַכּוֹכָבִים: 3 יִגְדֵּל שֵׁם יְהוָה
עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת-כָּל-הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלָיךְ:

¹ It is interesting to observe that the vowel *a* is characteristic of the Active, *e* (rarely *o*) of the Stative, and *u* (or *o*) of the Passive,—that is, the three Classes of vowels correspond generally to Active, Stative(Neuter) and Passive. In the Perf. Qal the place of the characteristic vowel is in the *second* syll., in most of the other parts it is in the *first* throughout.

In the Active verb the type of the Impf. was perhaps *yaqṭōl* (*yaqṭul*), and in the Stative, *yiqṭal*; but owing to the prevalent thinning of *a* to *i* in the language (§ 2. 1. 1), the syll. *yaq* was pronounced (and of course spelled) *yiq*. In favourable conditions, however, the *a* still remains, as in Verbs 1st Gutt., *Āyin Var*, and *Āyin Doubled*. The last class is particularly instructive (§ 42).

The original form of the Act. Part. was perhaps קָטַל, like the Perf., and many of the adjj. of this form may be Participles. The Part. *qōṭel* is a newer formation and has not yet made its way into all verbs. See §§ 40, 41.

5 עָתָה יִדְעָתִי כִּי יָרָא אֱלֹהִים אֶתָּה: 6 יְהוָה אֱלֹהֵי פְדֹלֶתָ מֵאֵד
הוֹד וְהִדָּר לְבָשֶׁתָּ: 7 זָכַר צִדִּיק לְבִרְכָּהּ וְשֵׁם רְשָׁעִים יִרְקַב;
8 קָרוֹב אֶתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמַת תִּקְרַב רַחֲמֵי לְפָנֶיךָ: 9 לֵעֵת
זְקִנָּה¹ שְׁלֹמָה לֹא הָיָה לָבְבוּ שָׁלֹם עִם־יְהוָה אֱלֹהָיו פֶּלֶבֶב דָּוִיד:
10 יִקְרָא הַמֶּלֶךְ בְּסֵפֶר תּוֹרָה פְּלִימִי חֵיוִי לְמַעַן יִלְמַד לִירְאָה
אֶת־יְהוָה אֱלֹהָיו: 12 קְדוֹשׁ אֶתָּה יְהוָה אֱלֹהֵי כָל־הָאָרֶץ לֹא
יִצְדָק לְפָנֶיךָ פֶּלֶבֶשׁוֹר:

¹ Solomon.

I cannot draw near. I will be great. Draw near. The young-
lions shall be hungry (*pause*). The God who made the heavens
and the earth I *am* fearing. Ye cannot keep my statutes with (in)
all your heart. Thou art little. Hear in order that thou mayest
learn to fear the Lord thy God. They are not able to pursue.
I am bereaved. I know that thou shalt reign. How should man
be just with God! I am sated-with burnt-offerings and the blood
of oxen I do not desire; cease to draw near before me for your
hands are full of blood (*pl.*). How great art thou *O* Lord! very
deep are thy thoughts.

§ 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the
action simply, there are certain modifications of it which
indicate the relation of the action to the speaker's will or
feelings. The speaker may throw his own feeling into the
word in two ways, either by a sharp, hasty utterance of it,
thus expressing peremptory *wish*; or on the contrary by a
lengthening out of the word, giving expression to the
direction of the mind or action. The short form that arises
in the first way is called the *Jussive*; the other or lengthened
form has been named the *Cohortative*.¹

1) *The Jussive*. The Jussive arises through a contraction
of the last syll. of the impf.; but as in the regular verb

¹ Both the Jussive and Cohortative are comprehended by Ewald
under the name *Voluntative*; for Cohortative Böttcher prefers to use the
term *Intentional*.

this can take place only in *Hiph'il* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses *a command*, as *יָקַם* *let him kill*; or, less strongly, *an entreaty, request* &c.—*may he kill*; or, with a negative, *a dissuasion*, as *אַל-יִקַּם* *do not (ye) kill*.

2) *The Cohortative*. The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses *a desire or intention*, as *אֶקְטֹלֶה* *let me kill, I will kill*.

2. *The Emphatic Imperative*. The same termination *āh* is added to the imper. 2. m. s. to give it emphasis, as *קְטֹלֶה* *Oh kill!*

Rem. *a*. The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. *a*), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 6. 2 *b*). The only *formal* effect, therefore, of the Jussive (except in verbs *יָחַד* § 45) was to change the vowels *i* and *u* in 2nd and 3rd *sing.* impf. into *ē* and *ō*.

Rem. *b*. The Emph. Imper. has two forms *קְטֹלֶה* and *קֹטֵלֶה* (*qoṭlāh*, *qūṭlāh*, *half open*, § 21, Rem. *b*). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive*. The conjunction *ו* *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the *impf.* into the meaning of the *perf.* and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

Pointing of Vav with Imperfect. a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטֹל and he killed; וַאֲקָטֹל and I killed.

b) The Tone is usually retracted from the last syll. to the penult, when this syll. is open (Rem. *a* above), as וַיֹּאמֶר and he said.

Pointing of Vav with Perfect. a) When joined to the *Perf.* strong *vav* has the pointing of *vav Copulative* (§ 15), as וְקָטַל and he will kill; וְקָטַלְתֶּם and ye will kill.

b) The Tone is usually thrown forward from the penult to the last syll., as וְקָטַלְתָּ and thou shalt kill.

On usage of *vav conv.* see particularly the note p. 63.

Rem. *a.* As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (Juss. and Cohort.) are those lying at the basis of the Consecutive Tenses.¹

Rem. *b.* The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of *Perf.*, but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

to grow up	וַיִּגְדַּל <i>st.</i>	to be angry	וַיִּזְעַק	to sell	מָכַר	to burn	שָׂרַף
to expire	וַיָּמוּת <i>st.</i>	to take (capture)	וַיִּלְכֹּד	to be sated	שָׂבַע <i>st.</i>	to visit	פָּקַד
to	לִי	to me	לִי	sign of acc.	אֵת	me	אֵתִי ²

¹ This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

² See Table § 49.

Keep thou	שָׁמֹר, שְׁמֹר	Do not keep	אַל-תִּשְׁמֹר
he will keep	יִשְׁמֹר	he will not keep	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	let him not keep	אַל-יִ
I will keep	אֲשָׁמֹר	let me keep	אַשְׁמֹרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge קָרַב וְאֶשְׁפָּטָה

Draw near that he may judge קָרַב וְיִשְׁפָּט

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

- a) He found the place and lay down מָצָא הַמָּקוֹם וַיִּשְׁכַּב
- b) " and did not lie down " וְלֹא שָׁכַב
- c) he will find the place and lie down יִמָּצֵא הַמָּקוֹם וְיִשְׁכַּב
- d) " and will not lie down " וְלֹא יִשְׁכַּב
- e) and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d e*. Again, the expression must stand at the head of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *e*. The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; *vav* conv. impf. is the usual narrative past tense, and *vav* conv. perf. the usual expression of *and* with *fut.* action; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*¹

EXERCISE. TRANSLATE.

אֲשָׁמֹרָה תִּזְכָּרְךָ תָּמִיד: 2 נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה לְעַד
 בֵּינִי וּבֵינֶיךָ: 3 אָמַר אֲבִרְהֶם אֶל-בְּנֵי¹ חַת מְכַרָּה לִי קָבֵר וְאֶקְבְּרָה

¹ Heth.

¹ The statements made in this *Note* are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מִי מִלְפָּנַי: 4 אֶל-תִּקְצֹאֵם יְהוָה עַד-מָאד: 5 אֶל-תִּקְרַב הָלוֹם
 בִּי הַמָּקוֹם אֲדַמָּת קָדֵשׁ הוּא: 6 אָמַר יַעֲקֹב אֶל-עֲשׂו מִכְרָה בְּיָוֶם
 אֲחִי-בִלְחָה לִּי וַיִּמְכֹּר לוֹ אֶת-בְּלִחָתוֹ: 7 אָמַר יְהוָה הֵן הָאָדָם
 הַזֶּה בְּאֱלֹהִים¹ יָדַע טוֹב² וְנָרַע וְעָפָה פֶן-יִשְׁלַח יְדוֹ וְלָקַח מֵעֵץ
 הַחַיִּים וְאָכַל² וַיְחִי לְעוֹלָם: 8 וְהַיָּמִים גָּבְרוּ מְאֹד מְאֹד עַל-הָאָרֶץ
 וַיִּגְעַע כָּל-בָּשָׂר הָרִמְשׁ עַל-הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם:
 9 וַיְהִי בָעָם בִּפְתָן וַיִּשְׁקָדְתָּי עָלָיו מֵעַלְלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ בִּי
 אֲחִי-יְהוָה עֲזָבוּ לְשֹׁמֵר:

¹ See § 8. 1. ² Conj. *vav* in *pretone* § 15. 1 d. ³ Impf. of שלח.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer *O* Lord! Let us draw near unto the Lord that he may judge between us. Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God was very angry. And the calf I took and burnt it¹ with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it¹ with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mō'āb. And thou shalt keep his law continually. And I remembered his words.

§ 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'el	פעַל	פִּיעַל	הִפעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הִפְעַל
<i>refl.</i>	niph'al	hithpa'el	—	נִפעַל	הִתְפַּעַל	—
				קִטַּל	קִטַּל	הִקְטִיל
				—	קִטַּל	הִקְטַל
				נִקְטַל	הִתְקַטַּל	—

¹ אָת with suffix § 49.

1. The names *simple*, *intensive* &c. have been explained § 20. 4.

2. The word **פָּעַל** *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pā'al* is *Pī'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pī'ēl*; instead of saying *caus. act.* we say *Hiph'il* &c.;—much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of **פָּעַל** as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the *intensive*, are obscured; hence the word **קָטַל** (though poetical and defective), is generally used in modern grammars.¹

3. “Intensive” means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. “Extensive” or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write	כתב	to be great	גדל	to be heavy	כבד	to steal	גנב
to rule	משל	to pursue	רדף	to govern	מלך	to visit	פקד
to sell	מכר	to take	לכד	to speak	דבר	be holy	קדש

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

The Niph'al is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *infin.*, but appears entire in the *impf.* and parts connected.

¹ The learner must not use **קָטַל** in Prose composition for “kill”. The word is rare in Heb. and in use only in Poetry.

perf. הִקְטַל ($=$ הִנְקַטַל) *part.* נִקְטַל *infin. abs.* יִקְטַל and
infin. cons. and imperat. הִקְטַל ($=$ הִנְקַטַל)
imperf יִקְטַל ($=$ יִהְיֶה־יִקְטַל)

In meaning the Niph'al is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*.

Rem. *a.* The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *ē*, particularly in the fem. and in pause, וַיִּנְקַטַל Gen. 21. 8; 10. 9, Ex. 31. 17.

Rem. *b.* *Infin. abs.* יִקְטַל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6, 28; sometimes it is of form of *inf. cons.*, Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in *impf.*, *imper. tone* may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; *inf. cons.* Job 34. 22.—In a few cases the initial *he* of *inf.* is elided with *prep.*, Is. 1. 12, Ex. 10. 3, Ez. 26. 15, Prov. 24. 17.

Rem. *c.* With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa* = non fit, or fieri potest. The reflex. sense may pass into the *middle*, as נִשְׁאַל *to beg*, or *reciprocal*, as נִשְׁפָּט *to litigate*.

to be full מָלֵא }	to wean גָּמַל }	to hide oneself סָתַר }
to be filled <i>Niph.</i> }	to be weaned <i>Niph.</i> }	to be hidden }
to drive out גָּרַשׁ	to fight לָחַם <i>N.</i>	to escape מָלַט <i>N.</i>
to repent נָחַם <i>N.</i>	to be corrupted שָׁחַת <i>N.</i>	flood מָבּוּל
wicked רָשָׁע	violence חָמָס	arm זְרוּעַ <i>f.</i>

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֵּט, נִפְקְדָתָם, אֲשִׁיבָר, נִכְתָּבוּ, נִשְׁפָּטָה, לְהַמְלִיט, יִשְׁקַל,
 וּתְלָחֶם, נִלְחַמְתִּי, תִּזְכְּרֶנָּה:
 הָרָשָׁעִים לֹא יִכְתָּבוּ בִּסְפָר חַיִּים: 2 הַפֶּחַ נִשְׁבַּר וְאֶנְחֵנוּ נִמְלֹטֵנוּ:
 3 וַתִּשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָמָס: 4 שִׁפָּה דָם
 הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּה: 5 וַיַּגְדֵּל הַיָּלֵד וַיִּגְמַל: 6 נִגְרָשְׁתִּי
 הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אֶסְתֵּר: 7 וַיִּפְּחֶם יְהוָה בִּי עָשָׂה

אֶת־הָאָדָם בְּאֶרֶץ: 8 לֹא יִפְרֹחַ עוֹד כָּל־בָּשָׂר מִמִּי הַמְּבּוּל: 9 בֹּא
הָאֵיב אֶל־הָעִיר וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ:

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.¹ Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.

¹ From before him.

§ 26. THE INTENSIVE ACT., PASS. AND REFLEX., PĪ'EL &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pī'el.* Pī'el is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break*, שִׁבַּר *to break in pieces*; or it implies that the action of the verb is done *by many* or *to many*. Sometimes when the Qal is intransitive the Pī'el becomes causative, as לָמַד *to learn*, לִמַּד *to teach*.

2. *Pu'al.* Pu'al is the proper *passive* of Pī'el in its various senses.

3. *Hithpa'el.* The Hithpa'el is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pī'el, as קָטַל, הִתְקַטַּל.

When the syllable *hith* precedes the sibilants ש, ש, ש the ת changes places with the sibilant, as הִשְׁתַּמֵּר for הִשְׁמַר; with ׀ the ת further becomes ט, as הִצְטַדַּק from צִדַּק.

With unsibilant dentals the ת is assimilated, as הִטַּהֵר for הִתַּהַר.

In meaning Hith. is properly reflexive of Pī'ēl, as קָדַשׁ *to sanctify*, הִתְקַדַּשׁ *to sanctify oneself*; but it very often implies that one *shews himself as*, or *gives himself out as* performing the action of the simple verb.

Rem. *a*. The *i* in first syll. of Pī'ēl is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, שָׁלַם Jud. 1. 7. In a very few verbs *e* (ʔ^ghol) appears in *perf.*, דִּבֶּר *to speak*, כָּבַשׁ *wash*, כָּפַר *atone*.

The infin. abs. is generally of form *pa'ēl* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. *fem.* Lev. 26. 18, Is. 6. 13, Ez. 16. 52.—With *vav conversive* Pī'ēl is pointed וְקִיַּל § 11. Rem. *a*, no *Do*g. in *Yod*. Cf. § 7, 4, Note *a*.

Denominatives are often formed in the Pī'ēl, as עָפַר *dust*, עָפַר *to cast dust*.

Many verbs are found in Pī'ēl of which the Qal does not occur.

In *Pu. o* may appear for *u*, Ez. 16. 4, Ps. 72. 20; 80. 11, Ex. 25. 5. In *part. Pu.* initial *m* in a few cases falls away, Ex. 3. 2, 2 K. 2. 10 (Ez. 26. 17 is *perf.*).

Rem. *b*. The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpa'ēl less commonly has the passive sense. It has even a *pass.* of its own in a few cases. Naturally it has *reflexive* sense, Gen. 42. 1.

As in Pī'ēl the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. *c*. *Other forms of intensive*. Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *pī'ēl* (*pī'āl*), *pū'āl*, *qī'āl*, *qū'āl*, as שָׁאַנַן *to be quiet*, Jer. 48. 11, Job 3. 18; *pass.* אָמַל 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ez. 28. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *p^e'al'al*, *q^e'alt'al*, as סִתְרָתָר *to palpitate*, *pass.* הִמְרָמַר *to be much inflamed*. Ps. 45. 3, § 44.

3) In some stems as *Āyin Vav* and *Double Āyin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pīlpel*: as עוּף *fly*, עָפַעַף *flutter*, גָּל *roll*, גָּלַגַּל *whirl*, כָּלַל *sustain*, *pass.* כָּלְכַל (*kolkal*) from כּוּל *comp. click-clack, dingdong*.

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Pī'ēl in the method of inflection, e. g. פָּרַשׁ *to spread*, Job 26. 9, בָּרַסַם *to consume*. *Pass.* שָׂרַשׁ Job 33. 25. Ex. 16. 14. Others in *hiph*. Gen. 13. 9. Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *ā=ō* § 2, *Pō'ēl*, *pass.* *Pō'al*. The proper force of this form is *conative*, *qô'ēl* *to attempt*

to kill. The form is rare in the regular verb, but is often used instead of *Pi'el* in verbs *Ain doubled* § 42. Exx. are שָׁרַשׁ to strike root, Is. 40. 24, שָׁפַט to contend in judgment, Job 3. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Ps. 101. 5 (Baer reads Ps. 62. 4 as *Pu.* in *o*).

to break	שָׁבַר to break in pieces	שָׁבַר to speak	דָּבַר
to count	סָפַר to recount, tell,	סָפַר to seek	בָּקַשׁ
to be holy	קָדַשׁ to sanctify	<i>Pi.</i> to sanctify oneself	<i>Hithp.</i>
to be heavy	כָּבַד to honour, harden,	<i>Pi.</i> to get honour	<i>Hithp.</i>
to be great, grow	גָּדַל to bring up, magnify	<i>Pi.</i> to magnify oneself	<i>Hithp.</i>
to go	הָלַךְ to walk	<i>Hithp.</i> to hide oneself	חָבֵא } סָתַר } <i>Hithp.</i>
no, none	אֵין except	אָם to rebel	פָּשַׁע

EXERCISE. TRANSLATE.

שָׁמְעוּ שְׁמִיעַ בִּי יְהוָה דְּבַר בָּנִים גְּדַלְתִּי וְהֵם פָּשְׁעוּ בִּי: 2 וְלָמָּה
תִּכְבְּדוּ אֶת־לִבְבְּכֶם בְּאֲשֶׁר נִבְדּוּ מִצִּדִּים וּפְרַעְתָּ אֶת־לִבְבְּכֶם:
3 הַשְׁמִיעַ מִסְפָּרִים נָבוֹד אֱלֹהִים: 4 זְכֹרִי אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁ
אֹתוֹ: 5 אֶת־הָאֱלֹהִים² הִתְהַלֵּךְ־נָתַ: 6 וַיִּשְׁמְעִי אֶת־קוֹל יְהוָה
מִתְהַלֵּךְ בִּגְן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם³ וַיֵּאשְׁתּוּ מִפְּנֵי יְהוָה:
7 וְלֹא־אָרֶץ לֹא יָכַפַּר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בְּדָם שֹׁפְכוֹ:
8 מִה־דְּבַר וּמִה־נִּצְטַדֵּק: 9 הָאֲבִיוֹנִים⁴ מִבְּקָשִׁים מִים וָאֵין:

¹ Pharaoh. ² See § 10. 4. ³ See אָשָׁה in Vocab. ⁴ See note a) p. 19.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, *HIPH'IL*, *HOPH'AL*.

1. *Hiph'il*. The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *i*, הִקְטִיל.

Rule for inflection. The final *i* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *ē* after the perf.

In meaning Hiph. is causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*.

2. *Hoph'al*. The Hoph. is *passive* of the Hiph. in its various senses.

Rem. *a*. The *i* of first syll. appears only in perf., the real *a* elsewhere. The *i* of final syll. is merely an extension of *ē*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 3. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. *b*. *The Jussive*. The Jussive is יִקְטֹל, and with *vav conv.* וַיִּקְטֹל; in *sing.* the *i* generally remains, Am. 2. 9. The Cohort. is אִקְטִילָה. The long imperat. is הִקְטִילָה.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. *c*. The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqtēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (*t=sh=s=h=*).

to be king, rule	מָלַךְ	to make king	<i>Hiph.</i>	to cast	שָׁלַךְ <i>Hiph.</i>
to be just	צָדַק	to justify	<i>Hiph.</i>	to destroy	שָׁמַד <i>Hiph.</i>
to dwell	שָׁכַן	to place	<i>Hiph.</i>	to divide	בָּרַל <i>Hiph.</i>
to remember	זָכַר	to commemorate	<i>Hiph.</i>	there is	יֵשׁ
<i>he will hide his face</i>				יִסְתִּיר פָּנָיו	
<i>may he hide his face</i>				” יִסְתֵּר	
<i>and he hid his face</i>				” וַיִּסְתֵּר	
<i>hide thy face</i>				הִסְתֵּר, הִסְתִּירָה פָּנֶיךָ	
<i>hide not thy face</i>				” אִל־תִּסְתֵּר	
<i>let me hide my face</i>				אִסְתִּירָה פָּנָי	
<i>he will hide his face</i>				הִסְתֵּר יִסְתִּיר פָּנָיו	

Rule. The *inf. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.¹

EXERCISE. TRANSLATE.

אָתָּה הַמֶּלֶכֶת אַתָּה תָּחַת דָּוִד אָבִי: 2 הָיָה פָּנַי בָּעָם הַזֶּה
וְהִשְׁמַדְתִּי אֹתָם מֵעַל-פְּנֵי הָאֲדָמָה: 3 וַיִּשְׁבֹּן אֱלֹהִים לִפְנֵי בֶן
עֲדָן אֶת-הַפְּרָבִים לְשֹׁמֵר דָּרָךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים מְאֹרֹת
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 וְאֶנְכִּי
הֹסֵתִר אֶסְתִּיר פָּנַי בַּיּוֹם הַזֶּה וְרָאִשׁוּ מִשְׁלָךְ אֱלֹהֶיךָ
בְּעַד תְּחוֹמָתָה: 7 וַיִּשְׁלַחוּ וַיִּקְרְאוּ אֶת-יִרְבָּעָם וַיְמַלִּכוּ אוֹתוֹ עַל-
יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לָמָּוִת: 9 אֶל-נָא
תִּסְתֵּר אֶת-פָּנֶיךָ מִהֶעָם הַזֶּה:

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it² from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over³ the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it² and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R'ûbên said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôshêph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

¹ When the *inf. abs.* follows force seems given not to the predication of the action, but to the action predicated.

² אַת suff. § 49.

³ בְּעַד.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
<i>perf.</i>	קָמַל	נִקְמַל	קִמַּל	קֻמַּל	הִתְקַמַּל	הִקְמִיל	הִקְמַל
<i>imperf.</i>	יִקְמַל	יִנְקַמַל	יִקְמַל	יִקְמַל	יִתְקַמַּל	יִקְמִיל	יִקְמַל
<i>imper.</i>	קְמַל	הִקְמַל	קִמַּל		הִתְקַמַּל	הִקְמִיל	
<i>inf. cons.</i>	קָמַל	הִקְמַל	קִמַּל	קֻמַּל	הִתְקַמַּל	הִקְמִיל	הִקְמַל
<i>inf. abs.</i>	קָמוּל	הִקְמוּל	קִמוּל	קֻמוּל		הִקְמוּל	הִקְמוּל
<i>part. act.</i>	קֹמֵל		מְקַמֵּל		מִתְקַמֵּל	מְקַמֵּל	
<i>part. pass.</i>	קְמוּל	נִקְמָל		מְקֻמָּל			מְקֻמָּל

1. The names Niph'al, Pi'el &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *i* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the Niph. the participle also agrees.

The imperf. ends like the perf. after Niph.; and in Niph. it ends in *ē*.¹

To this rule that the imperf. imper. and inf. cons. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cons. usually adopts *o*, though the other two are in *a*; and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see Rem. *a* § 26 on infin. abs. Pi'el.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in Qal, and elsewhere vocal *sh^eva*. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

¹ Perhaps it is practically simpler for the learner to assume the *infin. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

5. The passives usually have no imperative.

6. After Niph. the preformative letter of the participle is *m*, pointed as the preform. of imperf. This *m* is possibly the pron. *mi* "who" used relatively.

7. Finally it is of much consequence that the learner, before quitting the regular verb, should well remember these points: where the first radical has sh^eva vocal under it (2 pl. perf., inf. cons., imper. Qal); where the 2nd rad. has sh^eva vocal (all parts with vocalic affixes *a i u*); where the 1st rad. has sh^eva silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph.); where the 1st rad. is doubled (imperf. Niph. and parts); where 2nd rad. is doubled (Pi. Pu. Hithp.);—these and such points are of importance in the irregular verbs.

EXERCISE: PARSE.

פְּתַבְתִּי, פְּתָחִים, פְּתוּבִים, תִּפְתָּב, יִפְתָּב, שְׁמֹר, נְשְׁמֹר, נְשְׁמֹר,
הַשְׁמֹר, מְשֹׁמֵר, יִרְדָּת, אֲשִׁיבֵר, אֲשִׁיבֵר, מִזְבִּיר, הַמְשִׁיל, רִדָּת,
הַשְׁבֵּר, זָכוֹר, תִּמְשִׁילוֹ, תִּשְׁקֹלִי, שְׁקֹל, שָׁכַב, מְלָכָת, וּמְטִיר,
יִפְקֹד, מִסְתִּיר, יִקְדָּשׁ, תִּלְבְּשֶׁנָּה, תִּזְכְּרֶנָּה:

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is with the abstract noun at the base of that form. They are thus themselves chiefly abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

A class	I class.	U class.	
1) קטל <i>qatl</i>	קטל <i>qitl</i>	קטל <i>qotl</i>	primary form
2) קטל <i>qatl</i>	קטל <i>qētl</i>	קטל <i>qōtl</i>	under the tone
3) קטל <i>qétel</i>	קטל <i>qétel</i>	קטל <i>qōtl</i>	present form.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became *ē ō*, § 6. 2; and a few words have remained in this condition, as נַיִם *valley*, נָרַד *nard*, אֱשֶׁר *truth*. But there was, as in other languages,¹ a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (š[°]ghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult*. The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e*. The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *q̄tal*, *q̄til*, *q̄tol*, under the tone *q̄tal q̄tēl q̄tōl*, קָטַל קָטֵל קָטֹל. These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive š[°]ghol the words are often called *segholates*, and according to the class of their primary short vowel *a i o*, *segholates of first, second or third class*.

From the presence of weak letters the š[°]ghols may be obscured, but *the invariable sign of this class of word is the accent on the penult*.

Rules for declension. 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qat̄l*, *qit̄l*, *got̄l*.

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic *ā*, *q^eṭālīm*, *q^eṭālōth*, as if from the form *q̄tal*. When the pretonic *ā* becomes lost, the primary vowel is resumed, *qat̄lē*. *qit̄lē* &c.

¹ Comp. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Déleft &c.

	A class.	I class.	U class.
<i>abs. sing.</i>	מֶלֶךְ king	סֵפֶר book	בֹּקֶר morning
<i>cons.</i>	"	"	"
<i>light suff.</i>	מֶלְכִי	סִפְרִי	בִּקְרִי
<i>heavy suff.</i>	מִלְכְּכֶם	סִפְרְכֶם	בִּקְרְכֶם
<i>abs. du.</i>	מִלְכִּים	סִפְרִים	בִּקְרִים
<i>cons. du.</i>	מִלְכֵי	"	"
<i>abs. pl.</i>	מִלְכִּים	סִפְרִים	בִּקְרִים
<i>cons. pl.</i>	מִלְכֵי	סִפְרֵי	בִּקְרֵי
<i>light suff.</i>	מֶלְכִי	סִפְרִי	בִּקְרִי
<i>abs. sing. fem.</i>	מִלְכָּה	סִפְרָה	בִּקְרָה
<i>suff.</i>	מִלְכָּתִי	"	"
<i>abs. plur.</i>	מִלְכוֹת	סִפְרוֹת	בִּקְרוֹת
<i>suff.</i>	מִלְכוֹתִי	"	"
<i>cons. pl.</i>	מִלְכוֹת	סִפְרוֹת	בִּקְרוֹת

2. *Feminines with segholate ending.* According to Rem. b. § 16 the *fem.* is many times made by simply appending *t* to the *mas.* This is most easily done when the *mas.* ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the *mas.* to their corresponding short, except that even *ē* becomes *a*; in this way terminational forms arise like *qat̄l qit̄l qot̄l*, which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

<i>mas.</i>	(מִמְלָךְ)	קִטֹּל	גְּבִיר	מִינִיק	נְחוּשׁ	קְטוּר
<i>fem.</i>	מִמְלָכָה	קִטְלָה	גְּבִירָה	&c.	נְחוּשָׁה	קְטוּרָה
	or (מִמְלֶכֶת)	(קִמְלֶת)	(גְּבִרָת)		(נְחֻשָׁת)	(קְטֻרָת)
<i>abs., cons.</i>	מִמְלָכֶת	קִמְלֶת	גְּבִרָת		נְחֻשָׁת	קְטֻרָת
<i>suff.</i>	מִמְלָכָתִי	קִמְלָתִי	גְּבִרָתִי		נְחֻשָׁתִי	קְטֻרָתִי
<i>plur.</i>	מִמְלָכוֹת	קִמְלוֹת	גְּבִירוֹת		נְחוּשׁוֹת	&c.
<i>cons.</i>	מִמְלָכוֹת	"	"		"	"

1. Many of these words have the *fem.* of the more ordinary form, and this is generally used in the absolute.

2. The *segholate* form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the *segholate* form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. *a.* By § 22. Note *segholates* of 1st class, having the *a* sound, are from transitive verbs, and those with *i o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfects, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *qatal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. *b.* For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. *c.* Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 e. The du., however, sometimes has pretonic *ā* like the plur.

Rem. *d.* The word *n^hosheth* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	יָצִדִּק <i>i</i>	valley	בִּקְעָה	ear	אָזֶן
knee	בֶּרֶךְ <i>i</i>	image	צֶלֶם	foot	רֶגֶל	greatness	גָּדֹל
boy	יָלֵד	thrashing floor	גֶּרֶן	midst	קֶרֶב <i>i</i>	vow	נֶדֶר
girl	יָלִידָה	vineyard	כֶּרֶם	silver	כֶּסֶף	wisdom	חֵכְמָה
soul	נֶפֶשׁ <i>f.</i>	memory	זֵכֶר	ransom	כֹּפֶר	tribe	שִׁבְט
food	אָכֵלָה	horn	קָרֹן	holiness	קִדְּשׁ	mantle	אַדְרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מִינִיקָת <i>i</i>	maid	שִׁפְחָה
<i>a holy hill</i>		הַר קִדְּשׁ	<i>my holy hill</i>		הַר קִדְּשִׁי		
<i>an idol of silver</i>		אֱלִיל כֶּסֶף	<i>my idol of silver</i>		אֱלִיל כֶּסֶפִּי		
<i>his weapons of warfare</i>		כְּלֵי מִלְחָמָתוֹ					

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*). Our horn. Their silver. My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set¹ my king upon Zion² my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against³ the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard.

Her mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare.

¹ נָסַךְ. ² צִיּוֹן. ³ ב.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, *qôṭēl*, probably a later development and not found in all verbs.

Third declension. The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether participles or nouns, ending in *ē* (*çere*) with a vowel unchangeable (by nature or position) in the place of the pre-tone.

Rules for inflection. 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i*; *i* particularly with *labials*.

<i>abs.</i>	קָטַל	מָקַטַל	מִקָּטַל	מִקְפָּד	שָׁם
<i>cons.</i>	קָטַל	מָקַטַל	מִקָּטַל	מִקְפָּד	שָׁם
<i>vocalic suff.</i>	קָטַלִּי	מָקַטַלִּי	מִקָּטַלִּי	מִקְפָּדִי	שָׁמִי
<i>conson. suff.</i>	קָטַלְךָ	מָקַטַלְךָ	מִקָּטַלְכֶם		שָׁמְךָ

2. A few monosyllabic words in *ē* attach themselves to this declension, the chief being בֶּן *son*, and שֵׁם *name*, which are irregular in the plural.

Rem. Words of the participial form retain *ē* in cons., and generally other words. Those of forms *mišpēd*, *marbēṣ* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מִרְבֵּץ. In gutt. forms *qoṭalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* "what". The two most common forms of such words are those with vowels *i*—*ā*, as מִשְׁפָּט *judgment*, and *a*—*ē*, as מַרְבֵּץ *stall*. The words express:

1) The *place* where the action is done, as מַרְבֵּץ *stall*, from רָבַץ *to lie*;

2) the *instrument* with which it is done, as מַפְתֵּחַ *key* from פָּתַח *to open*;

3) or more generally any embodiment of the action, as מַלְקוּחַ *plunder*, from לָקַח *to take*.

WORDS FOR PRACTICE.

elder	זָקֵן	priest	כֹּהֵן	moon	יָרֵחַ	altar	מִזְבֵּחַ
mourning	מִקְפָּד	judgment	מִשְׁפָּט	stall	מַרְבֵּץ	plunder	מַלְקוּחַ
child	עוֹלָל	child	עוֹלָל	key	מַפְתֵּחַ	fork	מִזְלָג
one who curses	מְקַלֵּל	frog	צִפְרָדַע	dumb	אֵלֶם	blind	עוֹר

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This *is* my son and these *are* my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither¹ ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

¹ See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הַקְטִיל	INFIN. CONS.	הַקְטִילָה
1. <i>s. c.</i>	הַקְטִילָנִי	הַקְטִיל (subj.) הַקְטִילָנִי (obj.)	הַקְטִילָנִי
2. <i>s. m.</i>	הַקְטִילָהּ	הַקְטִילָהּ (sub. and obj.)	—
<i>f.</i>	הַקְטִילָהּ—לָהּ	„	—
3. <i>s. m.</i>	הַקְטִילוּ	„	הַקְטִילוּהוּ
<i>f.</i>	הַקְטִילֶהָ	„	הַקְטִילֶהָ
1. <i>pl. c.</i>	הַקְטִילָנוּ	הַקְטִילָנוּ	הַקְטִילָנוּ
2. <i>pl. m.</i>	הַקְטִילְכֶם	&c.	—
<i>f.</i>	הַקְטִילְכֶּן	as noun	—
3. <i>pl. m.</i>	הַקְטִילוּם	&c., mostly as the noun	הַקְטִילוּם
<i>f.</i>	הַקְטִילוּן		הַקְטִילוּן
IMPERF.	יַקְטִיל	IMPER. AS IMPF.	יַקְטִילוּ
1. <i>s. c.</i>	יַקְטִילָנִי	יַקְטִילָנִי	יַקְטִילָנִי
2. <i>s. m.</i>	יַקְטִילָהּ—לָהּ	—	יַקְטִילָהּ
<i>f.</i>	יַקְטִילָהּ	—	יַקְטִילָהּ
3. <i>s. m.</i>	יַקְטִילֶהוּ—לָנוּ	יַקְטִילֶהוּ	יַקְטִילֶהוּ
<i>f.</i>	יַקְטִילֶהָ—לָנָהּ	יַקְטִילֶהָ	יַקְטִילֶהָ
1. <i>pl. c.</i>	יַקְטִילָנוּ	יַקְטִילָנוּ	
2. <i>pl. m.</i>	יַקְטִילְכֶם	—	
<i>f.</i>	יַקְטִילְכֶּן	—	
3. <i>pl. m.</i>	יַקְטִילוּם	יַקְטִילוּם	יַקְטִילוּם
<i>f.</i>	יַקְטִילוּן	יַקְטִילוּן	יַקְטִילוּן

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocution for *self*, must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. *b*); 2 fem. s. *t* becomes *tî*, and 2 mas. pl. *tem* becomes *tum*, (§ 12 Rem. *b*), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*ni*, *ka*, *k*, *v*, *hu*, *ha*, *nu*, *kem*, *ken*, *m*, *n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere *sh^ova*, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a*.

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun*.

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension*, preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *ā* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension*, the form *qetōl* being a *segholate* of *third class*. (The imper. of the form *לִּפְּ* follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *nî nu* of 1st pers., *hu ha* of 3 pers. s., and

ka of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu*, *ennu ennah*, *ekka* (for *enhu*, *enha*, *enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ēkh*; comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 *pl. m.* מֹנֶה—*Ex.* 15. 10; 23. 31. Once 3 s. *m.* *tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni*, *enu* of 1 p., and *em*, *en* of 3 p., may become in pause or under special phonetic influences, *ani*, *anu*, *am*, *an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 *pl. m.* in מֹנֶה—, Ex. 15. 7, 9 &c., Ps. 2. 5; 21. 10, 13 &c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 26. 3; 49. 25; of *ennu* Gen. 9. 5; 28. 22; 49. 9, 19, cf. 3. 15; of *ennah* Gen. 31. 39; 6. 16; 13. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 22. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in מֹנֶה— is base of the form, Prov. 1. 28, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 *pl. fem.* assume with suff. the form of 2 *pl. m.*, Jer. 2. 19.

Rem. *c*. The infin. cons. uses the *verbal* suff. of 1 p. s. to denote the object, *me*; but in the other persons the *nominal* suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the *noun*, though in the *singular* of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *q^etolkha* instead of *qotl^ekha*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קָמַל is inflected קָמַלִי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. ל unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

when he kept	בְּשָׁמַר	when the man kept	בְּשָׁמַר הָאִישׁ
before he kept me	לִפְנֵי שָׁמַרְתִּי		לִפְנֵי שָׁמַרְתִּי
before the man kept me	לִפְנֵי שָׁמַר הָאִישׁ		לִפְנֵי שָׁמַר הָאִישׁ
when I kept the man	כְּשָׁמַרְתִּי אֶת־הָאִישׁ	or	כְּשָׁמַרְתִּי
until I keep the man	” עַד שָׁמַרְתִּי	or	” עַד אֲשֶׁר אֲשָׁמַר

Rule 1. The *infin. cons.* has the government of its verb and may take suffixes and prefixes. The usual order is *infin.*, subject, object.

Rule 2. Instead of the *infin. cons.* with preposition the finite form may be used with a conjunctional expression formed of the prep. and relative.¹

EXERCISE: TRANSLATE.

שְׁמַרְתָּנִי, שְׁמַרְתִּיהָ, וְשָׁמְרוּ, לְשָׁמְרָהּ, וְלִשְׁמֶרְנִי, וְלִשְׁמֶרְנֶהּ,
וְלִלְבָשִׁי, תִּשְׁמְרֵם, וְאַשְׁמֶרְנָהּ, וְשָׁמְרָהּ, תִּשְׁמְרָהּ; שְׁפֹטֵנִי,
שְׁפֹטֵימִם, בְּשִׁפְטָהּ, שְׁפֹטֵנִי; זָכַרְתָּם, אֲזַכְרֶנָּה, וְיִזְכְּרָהּ, יִזְכְּרוּנִי,
בְּחַיֵּיכֶם, חַיֵּיכֶם, בְּנִפְתָּחַם, גְּבוּרָהּ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים,
וּמִקְבָּצִי, בְּקִבְּצִי, אֶקְבֹּצָהּ, וְקִבְּצָהּ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. These are the generations of the heavens and the earth in the day of their creating (*niph.*). Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. Make-me-tread¹ in the path of thy commandments for in it I delight. Jehovah shall keep thee from all evil, he shall keep thy soul. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word² is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the king of the land.

¹ וְקִבְּצָהּ *hiph.* ² אֶמְרָה

§ 32. IRREGULAR OR WEAK VERBS.

1. The word *לַעֲשׂוֹת* *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its *‘Ayin*, and the third its *Lamed*. This mode of designation is employed in *weak verbs*.

¹ Prepositions are really *nouns* in the cons. state.

A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters ר ע ח ה א. Thus such a verb as נפל is called a *Pe Nun* verb; ילד a *Pe Yod* verb; קום a *ʿAyin Vav* verb; שמע a *Lamed Guttural* verb, and the like. The letters *Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus גלה is a *Lamed He*, but הלך a *Pe Gutt.*, מצא a *Lam. ʿAleph*, but אסף a *Pe Gutt.* In a few verbs *Aleph* quiesces when first radical, as in אמר, these are called *Pe Aleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like גלל whose second and third letters are the same is called a *Double ʿAyin* verb.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום, ברח,
עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב, קרע, רדף,
ירא, ירה;

§ 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *yin-gash* = *yiggash*.

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, הפיל=הנפיל, יפל=ינפל (*yin-pol*=*yippol*, *hinpîl*=*hippîl*).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as גַּשׁ for גַּנַּשׁ (*gash* for *n^egash*).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a *segholate* noun having *i* when inflected (§ 29. Rem. *a*), as גַּשְׁתִּי, גַּשְׁתָּ.

Rem. The *n* initial does not usually fall away in verbs imperf. in *o*; and hardly ever in 2 pl. perf. in any verb. In many cases, esp. in later style the *n* is not assimilated, Deut. 33. 9, Is. 58. 3, Jer. 3. 5.—The root נָגַשׁ used as Par. is a defective verb really, see final Note § 45.

The *n* is not usually assimilated in verbs *Ayin Gutt.*, except niph. of נָחַם to *repent*, and occasionally נָחַת to *descend*.

4. The verb נָתַן to *give* assimilates its final *n* also in perf. and infin. cons. It has *ē* in imperf. and imper., יִתֵּן. Inf. cons. is תִּתֵּן, תִּתִּי, תִּתֵּן.

The verb לָקַח to *take* assimilates the liquid *l* as if it were *n* (in Qal, Hoph.), as impf. יִלְקַח for יִלָּקַח.

5. *Nouns from Verbs* פִּי"ן. Nouns with *m* preformative are of the form מִתֵּן, as מִתֵּן *offal*, מִכָּה *stroke*.

to deliver	נָצַל	Hi.	to tell	נָגַד	Hi.	to vow	נָדַר	to fall	נָפַל
to approach	נָגַשׁ		to touch	נָגַע		to set	נָצַב	Hi.	to look
to smite	נָגַף		to deceive	נָשָׂא	Hi.	to kiss	נָשַׁק		

EXERCISE. TRANSLATE.

תֵּן, קָחוּ, נָפַל, הִנֵּגְתָּ, אָפִיל, הִצַּלְתָּ, מִצִּיל, וְיִנָּצְלוּ, תִּנָּה, תִּצִּילֵם,
תִּנְעֵם, נָתַתָּ, הִגִּדְתָּ, הִגִּדְתָּ, תִּנְעֵם, לְנָפַל, לְנָשָׂא;
הִצִּילֵנִי מִדְּמִים אֲחֵרִי תְּשׁוּעָתִי וְלִשְׁנֵי תִּבְדִּיר צִדְקָתְךָ: 2 בִּי תִּדּוּר
נָדַר לַיהוָה אֶל־תִּשְׁבַּח לְשִׁלְמוֹ: 3 יִרְאוּ אֲבִירֵי מִגְשָׁתָא אֲלֵיוֹ:
4 תִּבְטִינָא הַשְׁמִימָה וְסִפְרֵי הַפּוֹכְבִּים: 5 וְיִפֹּל יְהוָה תִּרְדָּמָה
עַל־הָאָדָם וְיִקַּח אֶחָת מִצִּלְעוֹתָיו וְהִצַּלֶּע אֲשֶׁר לָקַח בָּנָה לְאִשָּׁה:
6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי הִיא יִנְתָּנִי לִי מִן־הָעֵץ:
7 אָמַר יְהוָה אֶל־אַבְרָם הִתְחַלֵּךְ בָּאָרֶץ לְאָרְפָה וְלִרְחֹבָה בִּי לָךְ
אֲתִנְנָה וְיִפֹּל אֲבָרָם עַל פָּנָיו: 8 חֵלֶם יַעֲקֹב וְהִנֵּה סֵלֶם מִצֵּב
אֲרָצָה וְרֹאשׁוֹ מִגִּיעַ הַשְׁמִימָה:

¹ See § 7 note on *dag. forte conjunct.* p. 19.

² Abram.

Give thou. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee lest God smite thee. Deliver me for thou art my salvation. Give ye glory to Jehovah. When

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *ḥateph* for simple sh^eva vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *ḥateph* corresponding to itself. Thus:

<i>niph.</i>	נָקַטַל	in gutt.	נְחַטַל	and then	נְחַטַל
<i>hiph. perf.</i>	הִקְטִיל	"	הִחַטִּיל	"	הִחַטִּיל
<i>hiph. inf.</i>	הִקְטִיל	"	"	"	הִחַטִּיל
<i>hoph.</i>	הִקְטַל	"	"	"	הִחַטַל
<i>impf. qal.</i>	יִקְטַל	"	יִחַטַל	"	יִחַטַל
	יִקְטִיל	"	"	"	יִחַטִּיל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with impf. Niph.), הִחַטַל = הִקְטַל.

Rem. *a*. In Active verbs (impf. in *o*) the primary *a* appears with the preformative (Note p. 59), as יַעֲמֹד, and *i* in Stative verbs, as יֹאמֵר. With initial *א* the *i* appears even with impf. in *o*, as יֹאמֵר; but when rapidly pronounced (as at a distance from the tone) the sounds $\frac{a}{\text{---}} \frac{v}{\text{---}}$ become $\frac{a}{\text{---}}$ in the 1st Gutt. verb, Gen. 27. 41, Numb. 3. 6, Jer. 15. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i*, *u* to *e*, *o*), often keep simple sh^eva at the end of the syllable, as יִחְכֵּם *he will be wise*. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יַעֲמֹד *pl.* יַעֲמֹדוּ = יַעֲמֹדוּ, § 6. 2. *d*, *e*, cf. Note p. 17.

to dream	חלם	to leave	עזב	to stand	עמד	to slay	הרג
to pass	} עבר	to serve	} עבד	to embrace	חבק	to count	חשב
cross		till		to sin	חטא	to be strong	חזק
to withdraw	} רחק	to love	אהב	to take	אחז		אמץ
refrain		to be wise	חכם	to bind	חבש	to believe	אמן <i>Hi.</i>

EXERCISE. TRANSLATE.

וַיַּחֲלֹמָה חֲלוֹם בְּלֵילָה אֶחָד אֲנִי וְהוּא: 2 וַיַּעֲזֹב כָּל-אֲשֶׁר לוֹ בְּיַד
 יוֹסֵף: 3 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא עָמְדוּ לְפָנָיו וְאִיךָ נִעְמַד אֲנַחְנוּ:
 4 וַיִּזְכֹּר אֱלֹדִים אֲחִינֹחַ וַיַּעֲבֵר רוּחַ בְּדוֹלָה עַל-הָאָרֶץ: 5 חֹזֶק
 וְאַמֶּץ כִּי אָתָּה תִּנְחִיל אֶחָדָעָם הַזֶּה אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
 לְאַבְרָם לָחֵת לָהֶם: 6 וְאַבְרָם הָאֵמִין בַּיהוָה וַיַּחֲשֶׁבֶּה לוֹ
 צִדְקָה: 7 תִּנְחֵל-לִנִּי אֶת-הָאָרֶץ הַזֹּאת וְאַל-תַּעֲבִרְנִי אֶת-הַנָּהָר:
 8 שְׁלַחְנִי יְהוָה לַחֲבֹשׁ לְנִשְׁבְּרֵי לֵב:

Abraham saw a ram taken by (in) his horns. And there shall be mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (give) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah sware unto their fathers to give them. Bil'am said unto the she-ass, Would-there-were¹ a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind² thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua³, and all the days of the elders who prolonged⁴ days after Joshua. And he made to pass his children in the fire.

¹ לוֹ יֵשׁ.² אָמַר.³ יְהוֹשֻׁעַ.⁴ *Hiph.* of אָרַךְ.

§ 35. PE 'ALEPH VERB.

1 *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in *impf. Qal 'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*, יֹאמַר = 'אָ = יֹאמַר.

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*, and sometimes אָחַז *to take*, and others.

Rem. *a*. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent וַיֹּאמֶר, וַיֹּאבֶד, and he said.

Rem. *b*. In verb *to say* the frequently used form of *infin.* with prep. *to* is contracted (לֵאמֹר =) לֹאמֹר *dicendo saying*.

Rem. *c*. By § 8. Rem. *b*. initial מ when next the tone readily takes *ḥaṭ. ṣ̥ghol*, but if the word be loaded at the end reverts to *ḥaṭ. path*. See *imper*. The imp. and inf. with prep. have oftenest *ḥaṭ. ṣ̥g.*; *infin.* itself perhaps *ḥaṭ. path*.

Rem. *d*. In 1st pers. impf. מ of the root is omitted after the preformative א, as אֹמַר *I will say*, Gen. 24. 33, cf. 32. 5.

The verb אָחַז *to take* usually follows Pe 'Al., and אָהַב *to love*, occasionally, Hos. 11. 1, 14. 5. The *ō* sometimes appears in *niph*. Num. 32. 30, and in *hiph*. Hos. 11. 4, Jer. 46. 8, 1 Sam. 14. 24.—In general, מ is apt to quiesce, Num. 11. 25, or drop out, 2 Sam. 19. 14; 20. 9; Job 32. 11; 35. 11, 1 Sam. 15. 5. (Ez. 28. 16 may be 3 *perf.* Pi.)

2. Nouns from Pe Gutt. verbs.

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֵם	אֲדָמָה	מֵאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cons.</i>	חָכֵם	אֲדָמַת	"	"	"	"
<i>plur. abs.</i>	חֲכָמִים	"	"	עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cons.</i>	חֲכָמֵי	"	"	עֲבָדֵי	עֲגָלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed מֵאֲ *maḏ*.—In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. *a*). In 3rd class the loss of *ō* leaves *ḥaṭeph gameç*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִפֶּלֶעַץ הָפֵן אָכַל הָאֵלֶּל: 2 וַתִּקַּח הָאִשָּׁה מִפֶּרִי הָעֵץ וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ וַיֹּאכַל: 3 וַהֲאֵלֶּל־תִּימִים אֶת־בָּשָׂר בְּיָרְחָם וְאֶת־בָּשָׂר בְּנוֹתֵיהֶם: 4 קַח־לָהּ מִפֶּלֶם־מֵאֲכָל אֲשֶׁר יֵאָכַל וְהָיָה לָהּ וְלָהֶם לְאֵכָלָהּ: 5 אֶל־כֵּן יְהוָה נֹאבְדָה

בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל־תִּיתֶן עָלַי דָּם נָקִיא: 6 וַיֹּאמֶר הַמַּלְאָךְ
 אֶל־הָאִשָּׁה מִה־לֵּךְ יִתְּאָמֶר הָאִשָּׁה הַזֹּאת אָמְרָה אֵלַי תִּנִּי
 אֶת־בְּנִי וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר: וַיִּבְשֹׁל אֶת־בְּנִי
 וַנֹּאכְלֶה: וַאֲמַר אֵלָיָה בַּיּוֹם הַהוּא תִּנִּי אֶת־בְּנִי וְנֹאכְלֶנּוּ וַתִּתְּבֹא
 אֶת־בְּנִיהָ:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.¹ It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem² like stones and the cedars he made like the sycamores which are in the plain.

¹ *Vav* with *Cohort.* § 23. ² יְרוּשָׁלַם.

§ 36. 'AYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Pi'el, end in *a*; and even other parts may have *a* for *ē*; as שָׁחַט.

2) By 2nd rule the gutt. must have a *ḥateph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *ḥ. pathah*, as שָׁחַטָה.

3) By 4th rule the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag.* from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בָּרַךְ for בִּרְךָ,—and generally before 'Aleph; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שָׁחַט, שָׁחַטָה.

Rem. *a.* The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with א; usage fluctuates with ע, which, however, takes *ō* in *Pu.*, Ps. 118. 12, Ez. 23. 3.—With *suff.*, impf. יִשְׁחַטְנִי &c., imper. שְׁחַטְלוּנִי, § 31. 4. 1.

Rem. *b*. In verbs middle ר, as בָּרַךְ, שָׂרַת, נָרַשׁ, the second rad. takes hāteph instead of simple sheva, as בָּרְכוּ. The *Pu.* of בָּרַךְ does not occur in parts illustrating the peculiarity.

2. Nouns from *Ayin Gutt. verbs.*

	First declension.	Second declension.			Third declension.	
<i>sing. abs.</i>	נָהָר	נָעַר	פָּחַד	פָּעַל	רָחַב	כֹּהֵן
<i>cons.</i>	נָהָר	"	"	"	"	"
<i>voc. suff.</i>	נָהָרִי	נָעָרִי	פָּחָדִי	פָּעָלִי	רָחִבִי	כֹּהֲנִי
<i>cons. suff.</i>	"	נָעָרָה	"	פָּעָלָה	"	"
<i>plur. abs.</i>	נָהָרִים	נָעָרִים	"	פָּעָלִים	"	"
<i>cons.</i>	נָהָרִי	נָעָרִי	"	פָּעָלִי	"	"
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

In *second declens.* the form נָעַר (i. e. נָעָר) corresponds to the regular מָלָךְ (§ 8. 1); hence there are no segholates of 2nd class with middle guttural. The s̄ghols appear in two words, לֶחֶם *bread*, and רֶחֶם *womb*. The form נָעָרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple sh'va remains, as פָּחָדִי *my fear* &c.

to be clean	טָהַר	to taste	טָעַם	to bless	בָּרַךְ <i>Pi.</i>	to wash	רָחַץ
to slay	שָׁחַת	to serve	שָׂרַת <i>Pi.</i>	to lean	שָׁעַן <i>Ni.</i>	to drive	נָרַשׁ <i>Pi.</i>
to cry	{ צָעַק וָעַק	to fight	לָחַם <i>Ni.</i>	to choose	בָּחַר	to refresh	סָעַד
		baal	בָּעַל	gate	שַׁעַר		

EXERCISE. TRANSLATE.

טָהַרְנִי, טָעַמְנוּ, בָּרַכְנוּ, יְשָׁרְתָּ, וָעָקְרִי, וַיִּלְחַמְנוּ, יִשְׁהַר, אֶרְחָץ, אֶרְחָצָה, נִבְחָרְהוּ, מִצָּעַק, בִּעָלִי, שְׁעָרֶיךָ:
יִקְחֶנָּה מִעַט מִיָּם וְרָחֲצוּ רַגְלֵיהֶם וְהִשְׁעֵנִי תַחַת הָעֵץ: וְאִקְחָה פֶתֶלֶחֶם וְסָעַדְתִּי לְבִבְכֶם אַחֵר תַּעֲבֹדוּ: 2 וַיִּנְרַשׁ יְהוָה אֶת־הָאָדָם וַיִּשְׁלַחְהוּ מִבֶּן־עֶזְרָךְ לַעֲבֹד אֶת־הָאֱדָמָה אֲשֶׁר לָקַח מִשָּׂם: 3 בַּיּוֹם הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרְאִי־לִי עוֹד בִּעָלִי: 4 וַיִּבְרְכוּ הַחַיִּים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יִבְרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ: וְשֵׂא יְהוָה פָּנָיו אֵלֶיךָ: 5 וַיִּזְעַקְוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עֲזֹבֵנִי אֶת־אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבְּעָלִים:

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates O Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*). Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.¹ And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against² them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

¹ אָבַל, *perf.* ² בָּ.

§ 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that all final gutturals must have an *a* sound before them.

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (*path.*), as שָׁלוֹחַ.

2) The long vowels *ē* and *ō* in certain cases may become *pathah*, *ō* does so only in the *impf.* and *imper.* Qal, but regularly in these parts, as שָׁלַח, וְשָׁלַח.

As to *ē* the practice is:—

In parts naturally long,—*infin. abs.*, *participle*,—the *ē* remains with *path. furt.*, as שָׁלַח.

In parts naturally short,—*imper.*, *jussive*, *infin. cons.*,—it becomes *a*, and generally also in other parts in continuous discourse, as שָׁלַח, וְשָׁלַח.

In pause *ē* is resumed.

3) Under the Tone the gutt. retains *sh'va* silent, as שָׁלַחְתִּי; except before another vowelless consonant in 2 *fem. sing.* where a *furt. path.* slips in between the consonants without removing *dag.* from the 2nd, שָׁלַחְתְּ *shalāḥat*.

Rem. Final ל usually has *ō* in *impf.*, except in stative verbs. *Infin. cons.* is usually in *ō*, occasionally in *a*, Num. 20. 3, Is. 58. 9. Part. have *a* sometimes in cons, Lev. 11. 7, Is. 42. 5.—With *suff.*, *impf.* וְשָׁלַחְתִּי &c., *imper.* וְשָׁלַחְתִּי, § 31. 4. 1.

2. Nouns from verbs Lam. Guttural.

	First declension.		Second declension.		Third declension.	
<i>sing. abs.</i>	רָשַׁע	שָׂמַח	זָרַע	שָׁמַע	רָמַח	מִזְבֵּחַ
<i>cons.</i>	רָשַׁע	שָׂמַח	"	"	"	מִזְבֵּחַ
<i>cons. suff.</i>	רָשָׁעַךְ	שָׂמַחְךָ	זָרְעֶךָ	שָׁמַעְךָ	רָמַחְךָ	מִזְבֵּחְךָ
<i>plur. abs.</i>	רָשָׁעִים	שָׂמַחִים	זָרְעִים	"	"	מִזְבְּחוֹת
<i>cons.</i>	רָשָׁעֵי	שָׂמַחֵי	זָרְעֵי	"	"	"
	(wicked) (rejoicing)		(seed) (report) (lance)		(altar)	

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal *sh'va* before the consonantal suffixes *ka* &c. becomes a *hateph*.

to send	שָׁלַח	to hear	שָׁמַע	to be satisfied	שָׁבַע	to forget	שָׁכַח
to sow	זָרַע	to plant	נָטַע	to take	לָקַח	to halt	צָלַע
to rise (shine)	זָרַח	to make grow	רָשָׂא	<i>Hiph.</i>		to sprout	צָמַח

EXERCISE. TRANSLATE.

אֲשָׁמֵעַ, אֲשָׁמְעָה, בְּהִשְׁמִיעַ, תִּשְׁמִיעַ, שִׁלַּחְךָ, שִׁלַּח, שְׁלַחְךָ, אֲשָׁלַחְךָ, יִשְׁפַּחְהוּ, שִׁכַּחְתָּ, נִשְׁכַּחְתָּ:
 הִנֵּה אֲנִי שֹׁלַח מַלְאָךְ לְפָנֶיךָ לְשִׁמְרָךְ בְּהָרְךָ הַשְּׁמֵר מִפְּנֵי וּשְׁמֵעַ
 בְּקוֹלוֹ: 2 אֲבִירִי צִיּוֹן אֲשָׁבִיעַ לָהֶם וְכִהְיֶינָה אֶלְבִּישׁ יִשְׂעֵי:
 3 וַיִּשַׁע יְהוָה בֵּן בְּעֶרְךָ וַיַּצֵּמַח מִן־הָאֲדָמָה פֶּלֶעֶץ נִחְמָד לְמִרְאֵה
 וְטוֹב לְמַאֲבָל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יְלָדָיו וַיַּעֲבֹר אֶת־מִעְבַּר
 2־בּוֹק: וַיִּקְחֻם וַיַּעֲבִרֻם אֶת־הַנָּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר לוֹ: וַיֵּאבֶק
 אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחְנִי בִּי עָלֶה הַשְּׁחַר וַיֹּאמֶר לֹא
 אֲשַׁלַּחְךָ בִּי אִם בִּרְכֹתַי: וַיֹּאמֶר לוֹ הַמַּלְאָךְ לֹא יֹאמֶר עוֹד יַעֲקֹב
 שְׁמֶךָ בִּי אִם יִשְׂרָאֵל יִבְרָךְ אֹתוֹ שֵׁם: וַיִּזְרַח לוֹ הַשְּׁמֵשׁ כִּאֲשֶׁר
 עָבַר אֶת־פְּנוּאֵל וְהוּא צָלַע עַל־יְרֵכּוֹ:

¹ On double *accus.* see Rule § 38.² Jabbok.³ Penuel.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live¹ for ever. I have heard thy report

¹ § 42. תי

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down¹ the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite² in whose land I *am* dwelling.

נָתַן.¹ כָּנַעַנִי.²

§ 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents ל י in the stem. Verbs ל"פ, in which ל quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When ל is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable ל is silent after the preceding vowel, which is lengthened (except *e*), § 9. 1. Thus *a* in *impf. Qal*, § 37, *Niph.* &c. becomes *ā*, as מַצֵּא, מִצֵּא.

2) In *perf. Qal* of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as מִצֵּאתָ.

3) In *perf. Qal* of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the *perff.*, and *e* in the *imperff.* and *imperr.*, as מִלֵּאתָ, נִמְצֵאתָ, תִּמְצָאנָה.

Rem. *a.* The letter ל, being silent, sometimes falls out in writing, as מִצֵּאתִי, Num. 11. 11, Jud. 4. 19, Lev. 11. 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. *b.* This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs ל"ל (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. *c*. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, הִבְּאֲתָה Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *ē* (*çere*) in the Paradigm.

Rem. *d*. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as וּמָצֵאתָ Gen. 17. 19; 18. 26.

Rem. *e*. With *suff.*, impf. יִמְצְאֵנִי &c., imper. קְרָאֵנִי § 31. 4. 1.

2. Nouns from verbs ל"א.

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מִקְרָא	כְּלָא	חֲטָא	יִצְאָא
<i>cons.</i>	צָבֵא	מִקְרֵא	"	"	יִצְאָתָא <i>fem.</i>
<i>suff.</i>		מִקְרָאָם			
<i>pl.</i>	צָבֹאוֹת	מִקְרָאִים	כְּלָאִים	חֲטָאִים	יִצְאָאִים
<i>cons.</i>	צָבֹאוֹת	מִקְרָאִי	(כְּלָאִי)	חֲטָאִי	יִצְאָאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the *א* is apt to surrender its vowel to the preceding cons., as יִצְאָתָא for יִצְאָתָא § 21.

to find	מצא	to sin	חטא	to create	ברא	to lift up	נשא
to call	קרא	to be full	מלא	to hate	שנא	to prophecy	נבא <i>Ni., Hith.</i>
read							
to befall	קרא	a wonder	פלא	outgoing	מוצא <i>pl. im and ôth.</i>		
meet							
to journey, de-camp		נסע	journeying	נסע	to heal	רפא	

The house was full of smoke מְלֵא הַבַּיִת עָשָׁן

The house was filled with smoke " " מְמֵלֵא

He filled the house with smoke מְלֵא הַבַּיִת עָשָׁן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered or clothed with* &c.) and *want* (*to want, be bereaved, &c.*).

EXERCISE. TRANSLATE.

נִבְרָא, תַּחֲטִיֵּא, וַחֲטִאתֶם, תַּחֲטְאוּ, מִלֵּאתָהּ, קִרְאָהּ, וַיִּמְצְאֶהוּ,
יִמְצְאוּ, יִרְאוּ, אִמְלֵא, יִשְׁאַלֵּנִי;
וַיֹּאמֶר יַעֲקֹב אֶל-בְּנָיו הָאֵסְפוּ וְאֶגִּידָה לָכֶם אֶת-אֲשֶׁר יִקְרָא אֲתֶכֶם
בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׁנֵאתִיו כִּי לֹא יִתְּנָבֵא
עָלַי טוֹב כִּי אִם רָע: 3 אָמַר הַפֶּהן הַגְּדוֹל סֶפֶר הַתּוֹרָה מִצִּיאִתִּי
וַיִּתֵּן הַסֶּפֶר אֶל-הַסֶּפֶר וַיִּקְרָאֶהוּ: 4 וּבְנֵי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצֻמוּ
וַתִּמְלֵא הָאָרֶץ אֲתָם: 5 כֹּה אָמַר יְהוָה אֲנִי מֵרַעִישׁ אֶת-כָּל-
הַגּוֹיִם וּמִלֵּאתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד: 6 נִמְצְאתִי לֹאֲשֶׁר לֹא
בִקְשֵׁנִי אֲמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל-גּוֹי יֵלֵךְ קִרְא בְּשִׁמִּי:

¹ The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-*the*-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to¹ their hosts, and Moses wrote their outgoings according-to¹ their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

§ 39. PE YOD AND PE VAV VERBS.

The letters *w* and *y* have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *w* as their first, second, or third stem-letter, have not remained distinct from those having *y* in the same places.

Though the two classes פ"י and פ"ו are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y*, viz. in Qal (except impf. and related parts), Pi'el, Pu'al, and usually Hithpa'el.

All these parts may be said to use forms from פ"ו; and the perf. Qal having *y*, verbs of both classes have the general name of פ"ו verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *w*, viz. in Niph'al, Hoph'al, and usually Hiph'il.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw*=*ô*; and in Hoph. *uw*=*û*, as הוֹשִׁיב=הוֹשִׁיב (*haw-shîb*=*hô-shîb*), נוֹשֵׁב=נוֹשֵׁב (*naw-shab*=*nô-shab*), הוֹשִׁיב=הוֹשִׁיב (*huw-shab*=*hû-shab*).

These parts employ forms of פ"י verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *e*, and the final vowel is also *ê* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *t*, as יָשַׁב, יָשַׁב (*yêshêb*, *shêbeth*).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יִירָשׁ &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'îl *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=ê, as הִינִיק=הִינִיק *to give suck*.

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3b) (and examples of imper. and infin. cons. do not occur), as יִנֵּק *he will suck*.

These seem examples of real פִּי verbs.

3. *Verbs assimilating the first radical.* The initial *w* *y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=î, *uw*=û, *ay*=ê, *aw*=ô), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצַּק.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, שָׁבַתִּי *my sitting*. The infin. is occasionally of the form שָׁבַה, and this form has been adopted by the nouns, as דָּעָה *to know* עֲדָה *assembly*, עֲצָה *counsel*, שָׁנָה *sleep*. These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form מוֹלֵד *fem.* מוֹלֶדֶת (§ 29. 2) from פָּ"ו מִמָּטַב from פִּי (i. e. *man* =mô, *may*=mê, as in Hiph.), and מִצָּע when the initial letter is assimilated.

Rem. *a.* In Hithp. the syllable *hith* is so distinct from the root that it is scarcely *felt* to form part of the word. A few forms appear with *w* as הִתְוַדַּע from וָדַע *to know*.

The Hoph. occasionally has ô for û, as הוֹרַע, Lev. 4. 23.

Rem. *b.* Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:—וָדַע *to know*, יָלַד *to bear*, יָצָא *to go out*, יָרַד *to go down*, יָשַׁב *to sit*; and הָלַךְ *to go*, which derives the parts in question from הָלַךְ, itself not found. Impf. of וָדַע is וָדַע, imp. דַּע, inf. דַּעַת.¹

¹ The presence of the unchangeable ê is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the î may either be primary, i. e. *iy*=î, or it may have arisen from ê by thinning.

Rem. c. The form 3b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry*, יָעִיף *to be weary*, יָרָא *to fear*, יָשָׁן *to sleep*, יַעֲצֵן *to counsel*, יִקְרַח *to burn* (also 3a), יִרְשׁ (also *ya-rēsh*) *to possess, inherit*, יִרְהַ *to throw*. Inf. of יִרְשׁ is יִרְשָׁה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear*, *to throw*. These parts rather follow the forms of 3 a), as יִרֶשׁ *to possess*.

The rare infin. cons. יָכַלַּת *to be able*, יָבֹשֶׁת *to dry*, Gen. 8. 7, is met with in these verbs.

Rem. d. Proper פ"י verbs are: יָנַק *to suck*, יָלַל (Hiph.) *to howl*, יָמַר (impf. and Hiph.) *to be good*, יָמַן (Hiph.) *to go to the right*, יָקַץ (impf.) *to awake*, and others.

Rem. *e.* Verbs assimilating the first radical are: יָצַח (Hiph.) *to place*, יָצַע (Hiph.) *to spread*, יָצַת *to burn*, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of "D verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able יָכַל perf. Qal; impf. יֹכֵל (Hoph.?)

to add יָסַף perf. Qal; impf. יוֹסִיף Hiph.

and she bore again

(lit. "*added to bear*", or

"added and bore")

{	וְתוֹסֵף	לָדֶת
	”	לָלֶדֶת
	”	וְתֵלֵד

EXERCISE: PARSE AND TRANSLATE.

יָדָה, לָלֶדֶת, יַע, יָשָׁת, נָלְכָה, אֵינָס, תִּירָא, הַנּוֹפָא, אֲהָרָשׁ, וַיִּוָּשׁ,
וַיֵּאשְׁרֶנָּה, הַמִּקֵּד, בְּהוֹרִידִי, תִּבְרָכְנָה, וַיִּרְדְּהוּ, הַצֵּעַ, מִצִּיּוֹ, וַיִּדָּעִם,
יִרְשׁוּם:

וַיֹּדֶר אַבְרָם מִצְרַיִם וַיֹּאמֶר אֶל-אֲשֶׁתּוֹ אֲמִירָנָה אַחֲתִי אֶת־
לְמִשְׁן יִיטִב־לִי בְּעִבְרָתָהּ: יִיקַח אֹתָהּ הַמֶּלֶךְ וְלֹא-אַבְרָם הַיִּטִּיב
בְּעִבְרָתָהּ: וַיִּנָּשֶׂה יְהוָה אֹתוֹ וַיִּנְגְּעִים בְּלִילִים וַיֵּדַע פִּי אֲשֶׁתּוֹ הַזֹּאת:
2 אָמַר יְהוָה אֶל-אַבְרָם אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּרִכַּי² מֵאוּרִכַּי
לָתֵת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר אֲדֹנָי יְהוָה בְּרַחֲמֶיךָ

¹ The verb very readily subordinates to itself in the *acc.* its own noun. ² Ur of the Chaldees.

² Ur of the Chaldees.

אָרַע בִּי אִירָשָׁנָה: 3 וַיֹּאמְרוּ בְּנֵי יִצְחָק אֵלָיו יִשְׁאֹל שְׂאֵל הָאִישׁ
לָנוּ וּלְמוֹלִדְתָּנוּ לֵאמֹר² הֲעוֹד אָבִיכֶם חַי הָיִשׁ לָכֶם אָח וּנְפֹד-לוֹ
עַל-שִׁי הַדְּבָרִים הָאֵלֶּה תִּדְוָע נָדַע בִּי יֹאמֶר הוֹרָדוּ אֶת-אֲחֵיכֶם:

¹ Infin. abs.=the man *asked* (why the man asked). The "straitly" of E. V. is false, see § 27. ² הֲ particle of interrogation. § 49. ³ פָּה.

And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you¹, for his brother is dead and he alone is left, and should mischief befall² him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

¹ עִם see § 49. ² Vav with *perf.*

§ 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as *perf.* and *part.* *qawam*, *maweth*, *ṭawob*, § 22, become *qûm*, *mêth*, *ṭôb*; so *part.* *qawum*=*qûm*, and *infin.* *qawom*=*qôm*.

Again, by § 9. 2, forms like *infin.* *qewum*=*qûm*; *impf.* *yaqum*=*yâ-qûm*; *Hiph.* *hiqwîm*=*hê-qîm*, *Hoph.* *huqwam*=*hû-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the

preponderance. Except in impf. Qal and related parts the forms with *w* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, כָּת, Hiph. הִקִּים.

The Niph., however, has *ô*, from *wa*, וַקִּים=נִקִּים; and in the impf.

Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as וַקִּים, יִבִּין.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal וַקִּים, perf. Niph. נִקִּים; *ē* from *î* in Hiph. הִקִּים), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional affirmatives (except *tem, ten*), the compression of the stem retains the tone on the *penult*, as קָמָה *she stood*.

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal affirmatives, and *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *î, û* become *ē (a)*, *ō* in the shut syllable.

6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קָמָם *pass. קָמָם (av=ô)*. § 26 Rem. *c*.¹

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. וַ"ע and וַ"ע coincide; in the other parts, e.g. Niph., Pô'el (and Hoph.?), the forms employed are exclusively those of וַ"ע. Only in impf. Qal and related parts is there any divergence.²

¹ The supposition made above, that these verbs are trilateral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however, to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged trilateral form.

² Several things, such as the analogy of other Shemitic dialects, the

Rem. c. Pretonic \bar{a} is the ordinary preformative vowel in impf. and Niph. The intrans. \bar{i} ($=\bar{e}$ in pretone), appears only in יָבוֹשׁ (i. e. יָבוֹשׁ); יָאֵר 2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *hiqqîm*, *huqqam* occasionally appear for *hê-qîm* &c., as הִקִּינִי from הִקִּינִי, to set, place, הִסִּית Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel \hat{o} is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, הִנֵּפֶתָ Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of מִנֵּת, Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form הִקֵּמְתָּ with \bar{e} for \hat{i} also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel \hat{e} is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem \hat{o} becomes \hat{u} immediately before the tone, but \hat{o} sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted \hat{o} and \hat{e} is obscure. Probably these vowels arose out of the a and e sounds in which the perf. and impf. originally terminated. § 31.

Rem. e. The *juss.* in Kal is יָקָם, in *hiph.* יָקָם; with vav וַיָּקָם and וַיָּקָם. Final gutt. take a , וַיָּנֶע Is. 7. 2, וַיָּסַר Gen. 8. 13.—Inf. cons. is sometimes קָם, Is. 7. 2.

appearance of such words as יָאֵב to be hostile to, יָעֵף to be weary, in which y is moveable, and the existence of numerous primary nouns with y as middle letter (§ 41), make the existence of the class of ע"י stems certain. The class, however, shews a great tendency to pass over into ע"י, and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns ע"י, the following words may be considered examples: יָד to seethe, צִיץ to glance, שֵׁיב to grow gray, שֵׁד to plaster—besides others.

There is another class of verbs which, though sometimes reckoned ע"י words, are more probably verbs ע"י with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial ה may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, develops new Qal forms. Thus הִבִּין becomes בִּין, and a new perf. and part. בָּן are then developed in addition, and even new impff. of the form יָבוֹן. In this way the peculiar perf. inflection בִּינּוֹת, which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: בִּין understand, דִּין judge, לִין lodge (the night), מִישׁ depart, רִיב contend, שִׁיר sing, שִׁים lay, שִׁית set (also גִּיל, חִיל, שִׁישׁ be glad, שִׁיחַ think).

Rem. *f*. Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קַיִם. Sometimes the whole stem is doubled. § 26 Rem. *c*.

Rem. *g*. In the perf. *vav conv.* projects the tone even in 3 f. s., and 3 c. pl., as קַמָּה and *she will stand*. The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָמָה, קָמָה. The emphatic imper. is קַיִמָה, but in close connection with a following word beginning with a *gutt.* קַיִמָה, e.g. before יהוה (pron. 'adhonai) Ps. 3. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 26. 10.

WORDS FOR PRACTICE.

to arise	קום	to return	שוב	to flee	נוס
establish	<i>Hiph.</i>	restore	<i>Hiph.</i>	to hunt	צוד
to rest	נוח	to be high	רום	to melt	מוג
to place	<i>Hiph.</i>	to be ashamed	בוש	to shine	אור
to die	מות	to come	בוא	to contend	ריב
to run	רוץ	to establish	בון	<i>Hiph. Pol.</i>	
set	שים	to depart	סוד		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרָו, אָרוּם, תָּשׁוּבִי, תָּשׁוּבִינָה, יָרוּם, אֲמִיתָהּ, וְיָמָתָהּ, לְצֹדָהּ, תִּפְּוֹן, תִּרְמֹתָהּ, וְהַשְׁבֵּתָהּ, יָאִיר, וְיָרוּם. אֶל־תָּשׁוּב, הַבִּיאָהּ, נָשִׁימָהּ, יְכוּנֶנָּה, מוּבָא, תַּמְלִיחָהּ:
בְּזַעַת אִפְיָהּ תֵּאָכַל לֶחֶם עַד שׁוּבָהּ אֶל־הָאָרֶץ בִּי עֶפֶר אֶתָּה וְאֶל־עֶפֶר תָּשׁוּב: 2 וְאִנִּי הִנְנִי מְבִיא אֶת־הַמָּבּוּל מִיָּם עַל־הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמַיִם: 3 וַיֹּאמֶר הַנֶּחֱשׁ אֶל־הָאִשָּׁה ¹לֹא־מוֹת תָּמָתוֹן: 4 וְלֹא מִצָּאָהּ הַיּוֹנָה מְנוּחָה לְבֶתָּה וְגָלָה וַתָּשׁוּב אֶל־נִיחָהּ וַיִּשְׁלַח יְדָו וַיִּקְרָתָהּ וַיָּבֵא אֶתָּה אֵלָיו אֶל־הַתֵּבָה: 5 ²וַיְהִי כִּתְרִימִי קוֹלִי וַאֲקָרָא וַיַּעֲזֹב ³בְּגָדוֹ אֵצֶלִי וַיָּנֶס וַיֵּצֵא הַחֹמֶצָה: וַתֵּנֶח בְּגָדוֹ אֵצֶלָהּ עַד בּוֹא ⁴אֲדָנָיו:

¹ The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

² "And it came to pass". See § 45. ³ On this word see note p. 17.

⁴ This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

And they fled the way of the wilderness. Depart not from-
 after Jehovah, but (and) ye shall serve him with all your heart.
 And Noah went in, and his sons and his wife and his sons' wives
 unto the ark. And he took not from his hand *that* which he had
 brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he
 said, Jehovah my God let the soul of this boy return. And he
 arose in the morning and saddled his ass and went with the
 princes of Mō'āb. And he called the man (*dat.*) and said unto
 him, How have I sinned against thee (*dat.*) that thou hast brought
 upon me and upon my kingdom a great sin? And his wife said
 to him, If Jehovah had wished¹ to kill us he would not have
 taken¹ from our hand a burnt offering. And the woman went out
 to meet the captain of the king's host and she said, Turn in² my
 lord, turn in unto me, fear not; and he turned in unto her to the
 tent. And Jehovah said unto his servant, Take all the heads of
 the people and hang them up for Jehovah before³ the sun that
 the fierceness of the anger of Jehovah may turn from Israel. And
 it shall be if thou shalt at-all-forget⁴ Jehovah thy God and go
 after other gods and serve them, I testify¹ against thee this day
 that ye shall surely-perish.⁴

¹ Perfect. ² סור. ³ נָגַד. ⁴ Infin. abs.

§ 41. NOUNS FROM 'AYIN VAV AND YOD.

First declension. See § 18.

1	קָם (<i>qavam</i>)	<i>plur.</i>	קָמִים	<i>cons.</i>	קָמִי; <i>fem.</i>	קָמָה
2	מָת (<i>maveth</i>)	"	מָתִים	"	מָתִי	&c.
3	טוֹב (<i>tanob</i>)	"	טוֹבִים	"	טוֹבִי	&c.
4	סוֹר (<i>savur</i>)	"	&c.	"	&c.	
5	שָׁיִם (<i>sayim</i>)	"	&c.	"	&c.	
8	מָקוֹם (<i>maqvam</i>)	"	מָקוֹמוֹת	&c.		
	(מָגוֹר ")	"	מָגוֹרִים	&c.		
	מָנוֹחַ	<i>fem.</i>	מָנוּחָה (מָנוּחָה), מְדִינָה	(מָנוּחָה), מְדִינָה	(<i>'ayin yod</i>).	

Second declension. See § 29.

	A class.			I class.	U class.
<i>abs.</i>	אֹר	שׁוֹר	מָוֶת	none	שׁוֹק (שׁוֹק) סוֹם
<i>cons.</i>	אֹר	"	מוֹת (i. e. מוֹת)	"	סוֹם "
<i>suff.</i>	אֹרִי	"	מוֹתִי	"	סוֹמִי "
<i>plur.</i>	אֹרִים	שׁוֹרִים	מוֹתִים	"	שׁוֹקִים סוֹמִים
<i>cons.</i>	אֹרֵי	שׁוֹרֵי	מוֹתֵי	"	שׁוֹקֵי סוֹמֵי
	(light)	(ox)	(death)	"	(horse) (street)

	A class.			I class.	U class.
<i>abs.</i>	אִיד	זֵית	חֵיל	גִּיל	none
<i>cons.</i>	אִיד	זֵית (i. e. זֵית)	חֵיל	&c.	"
<i>suff.</i>	אִידִי	זֵיתִי	חֵילִי	"	"
<i>plur.</i>	&c.	זֵיתִים	חֵילִים	"	"
<i>cons.</i>		זֵיתֵי	חֵילֵי	"	"
	(calamity)	(olive)	(force)	(joy)	

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *ô* in the last syllable (or *î* from 'Ayin Yod), which, with inflectional additions, may remain or change to *û*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *ô ê*, § 9. 1 Rem. *b*, as אֹר (אֹר), אִיד (אִיד). This shorter form appears in all the constructs; and is, of course, regular with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.*; but occasionally the plural assumes the pretonic *ā* as in ordinary *segholates*.

In other words of 1st class the dissyllabic form of the *segholate* has been reached; and in 'Ayin Vav forms, the influence of the *w* broadens the primary vowel to *ā*, as מָוֶה; while in 'Ayin Yod forms the *y* makes the furtive vowel *i*, as יָוֶת.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qôṭēl*, § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קום 2 Kings 16. 7; בום Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so:	midst	תֵּיכָן	, evil	אָיִן.
light	אֹר	„	thorn	קֹץ	, voice	קוֹל <i>ôth</i> , pit
			generation	דּוֹר	<i>îm</i> and <i>ôth</i> ,	bird, עוֹף.
						Like חוֹת, —thorn נֶשֶׁךְ.
horse	סוּם	„	whelp	גּוֹר	, spirit	רוּחַ <i>ôth</i> , street
						Like דּוֹד, —pot שֹׁק.
olive	זֵית	„	ram	אֵיל	, wine	יַיִן, no
force	חֵץ	„	eye	עֵין	<i>ôth</i> , colt	עֵיר, buck
calamity	אִיד	„	egg	בֵּיץ	<i>pl.</i> , bosom	חֵיק, smell
joy	גִּיל	„	vanity	רִיק	, judgment	דִּין, song
						שִׁיר.

Many words have some irregularity:—

house	בֵּית	<i>pl.</i> בָּתִּים	probably	<i>bâtîm</i> .
eye	עֵין	<i>du.</i> עֵינִים	<i>pl.</i> עֵינֹת	wells.
night	לַיִל	more usually	לַיְלָה	, where <i>ah</i> is acc. termination; <i>cons.</i>
			לַיִל	<i>pl.</i> לַיְלוֹת.
day	יוֹם	<i>pl.</i> יָמִים (= יְוִמִּים)	§ 9.	This word is very irregular in treating its <i>â</i> as merely tone-long.

(The word ראש *head* probably= ראש i. e. ראש, *plur.* ראשים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, *every* man did¹ the *thing* upright in his *own* eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

¹ יַעֲשֶׂה *impf.* § 46.

offered the ram of the burnt-offering and the priests, the sons of Aaron,¹ leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (*f.*), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted² unto thee and the forces (*sing.*) of the gentiles shall come unto thee.

¹ אֲהֲרֹן.

² Niph. הִפֵּךְ.

§ 42. DOUBLE 'AYIN VERBS.

Verbs *Double 'Ayin* so entirely resemble in their inflection verbs *'Ayin Vav*, that it is best to treat them immediately after this class:—

1) As in verbs *'Ayin Vav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Pi'ēl, Pô'ēl &c., as קָבַב, סָבַב, סֹבֵב.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *i* but remains *ē* (or *a*); see § 27 Rem. *a*; e. g. Niph. נָסַב, Hiph. הִסָּב.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *'Ayin Vav*, as impf. Qal יָסַב.

3) The double letter shews itself with all inflectional affirmatives; and the tone (except in participles) is on the penult,¹ as נִסְבָּה *f.* נָסַב.

4) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*, as סִבֹּתָ.

5) The tone-long *ē* *ô*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i* *u*, (See Table § 6. 3.), as 2 pl. fem. imper. סִבִּינָה.

6) The regular Intensive is quite common. Other forms

¹ There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pô'ēl*, and *Pilpēl*, which are also much in use. See § 26. Rem. *c*.¹

Rem. *a*. *Stative verbs*. The stative *ē* of perf. Qal is always sharpened to *a* (see § 22 Rem. *b*); a very few perff. appear with *ō*, Gen. 49. 23, Job 24. 24. In impf. final *a* and preformative *i* (i. e. *ē* in open pre-tone), are regular, as קָלַל, or with first rad. doubled מָלַל, Gen. 16. 4; 47. 19, Deut. 19. 6, Is. 7. 4, Gen. 21. 11.

Rem. *b*. In Niph'al *ā* is the ordinary preformative vowel, but *i* (*ē* when prolonged) also appears. Ez. 25. 3, Mal. 2. 5, Is. 57. 5. The final *ē* of Niph. is usually sharpened to *a*; but *ē* is found, and even extends itself to the perf. and part, Is. 49. 6, 1 Sam. 15. 9, Ps. 68. 3.

By imitation of verbs *'Ayin Vav* the Niph. has occasionally *ô* throughout; and it may be remarked in general that the two classes *'Ayin Vav* and *Double 'Ayin* shew an inclination to adopt forms from one another. 1) In impf. *û* appears, Is. 42. 4, Prov. 29. 6. 2) In *niph. o*, Is. 34. 4, Am. 3. 11, Ez. 29. 7. 3) In *hiph. î*, Ps. 33. 10, Jud. 3. 24.—The perf. *hiph.* is often in *a*, Is. 8. 23, 2 K. 23. 15; so with gutt. Deut. 28. 52.

WORDS FOR PRACTICE.

to plunder	בּוּ	to roll	גָּל	to be light	קָל <i>st.</i>
to be hot	הָם <i>st.</i>	to curse	אָרַךְ	to measure	מָדַד
to pity	חָן	to hold a feast	חָגַג	to be bitter	מָר <i>st.</i>
to be evil	רָע <i>st.</i>	to destroy	שָׁם (1)	to begin	חָלַל <i>Hiph.</i>
to turn	סָבַב (1)	to be soft	רָךְ <i>st.</i>	to be silent	דָּם 1
to be ended	תָּם 1	to curse	קָבַל 1	to tingle	צָלַל <i>st.</i>
to be trodden	רָדַד <i>st.</i>	to waste away	מָקַד <i>Niph.</i>		

Note. Verbs marked 1 double the *first* radical.

¹ As in *'Ayin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards trilateralism which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real trilaterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. תָּמַנּוּ for תָּמַנּוּ, impf. תָּמַנּוּ for תָּמַנּוּ. And 2) on the other hand the impulse towards strengthening the stem by trilateralism often finds satisfaction in dupli-

EXERCISE: PARSE THESE WORDS.

בְּאוֹמוֹ, קָלוֹ, וְחִבְתָּם, אָאָר, וַיִּחָן, גָּל, יִתְרֵעַ, בָּזוּ, לָקַב, וְנָקַל,
 וַיִּמְקָתָם, וַיִּמְדַּ, הַשְׁמֹאת, הַחֲמוֹ, תָּלַם, אָקַב, וַיִּתְּמוּ, תָּתַם:
 אָנִי אֶעֱבִיר כָּל-טוֹבִי עַל-פְּנֵיךָ וְחִפְתִּי אֶת-אֲשֶׁר אָחִן וְרַחֲמֵתִי
 אֶת-אֲשֶׁר אֲרַחֵם: ² הִחַל הָאָדָם לָרֵב בָּאָרֶץ וּבְנוֹת יִלְדוּ לָהֶם;
³ וַיֹּרֶד אֶת-הָעָם אֶל-הַמַּיִם וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן כָּל אֲשֶׁר-
 יֵלֶק בְּלִשְׁוֹנוֹ מִן-הַמַּיִם בְּאֲשֶׁר יֵלֶק הַפֶּלֶב תֵּצֵיג אוֹתוֹ לְבָד וְכָל
 אֲשֶׁר-יִכְרַע עַל-בְּרָכָיו ¹ לִשְׁתוֹת: וַיְהִי מִסְפַּר הַמְּלַקְקִים בְּיָדָם
 אֶל-²בְּיָהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכָל יִתְרֵי הָעָם פָּרְעוּ עַל-בְּרִכְיָהֶם
 לִשְׁתוֹת מַיִם: ⁴ וַתֹּאמֶר אֱלִיהֶן אֶל-תִּקְרָאנָה לִי ³נַעֲמִי ⁴קְרָאן
 לִי מָרָא כִּי הֵמֶר שִׁידִי לִי מָאֵד: אָנִי מְלָאָה הִלְכֵתִי וְרִיקָם
 הֵשִׁבֵנִי יְהוָה לָמָּה תִקְרָאנָה לִי נַעֲמִי ⁵וַיַּהֲדֵה עָנָה כִּי וְשִׁידִי
 יִרְעֵ לִי:

¹ Inf. Cons. שְׁתָּה to drink § 44.² See פָּה Table of Irreg. Nouns.³ No'ōmi.⁴ Defective spelling.⁵ Circumstantial Clause,—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here "when".

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	$\bar{a}(a)$	\bar{e}	\bar{o}
unaccented	a	e	o
non-final sharp (before double letter)	a	i	u

First declension.

<i>sing. mas.</i>	קָל	תָּם	רַע	מָסַב	מָסַךְ
<i>fem.</i>	קָלָה	תָּמָה	רָעָה		
<i>plur. mas.</i>	קָלִים	"	"	מָסָבִים	מָסָךְ c.
<i>fem.</i>	קָלוֹת	"	"	מָסָבוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יִסַּב, impf. High. יִסַּב. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full trilateral forms like those of the regular verb may be looked for.

Second declension.

	A class.		I class.		U class.
<i>abs., cons.</i> (accented)	עַם	הָר	סֶף	צֶל	חֶק
(unaccented)	עֶם			צֶל-	(חֶק-
<i>suff. &c.</i>	עַמִּי	הָרִי	סָפִי	צֶלִי	חֶקִּי
<i>plur.</i>	עַמִּים	"	"	צֶלִים	חֶקִּים
	(עַמָּמִים)	(הָרִי. c.)	"	(צֶלִים) (c.)	(חֶקִּי. c.)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable \bar{e} \bar{o} are invariable, but the sharp a is more common than \bar{a} .

2. There are few words of the *first declension*, and, with one or two exceptions, as מַחַם *marrowy*, the unaugmented words are all of the form a — a , § 18. Such words, however, as *people*, *mountain*, &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under *m* preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic \bar{a} appears, as in ordinary *ṣegholates*.

The letter is very rarely written twice in the sing., גָּלָל from גַּל Job 20. 7. Comp. 40. 22, Gen. 14. 6.

Rem. *a*. The effects of gutturals are seen in the words *evil* and *mountain*.

Before the double letter a may be thinned to i . In some cases, e.g. סֶף, it may remain doubtful whether the i be due to this cause, or whether the a of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. *b*. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:—
a) words of this class ending in a sound have usually short a , while the words of other classes which they resemble, as יָד *hand*, § 18, קָם *standing*, § 41, have \bar{a} ; b) words of this class ending in e sound are distinguished from *ṣegholates* of *ʿAyin Yod* like יָד, § 41, by wanting *yod*. They quite agree in form with words like כָּת, § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin Vav like מוב and קול, § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קל	and so:	weak דל, fine דק, bitter מר, living חי, cold קר, hot חם.
people	עם	„	hill הר, garden גן, prince שר, ox פר, palm (hand) כף.
shadow	צל	„	heart לב, mother אם, end קץ, arrow חץ, with (prep.) עם, את.
statute	חק	„	bear דב, tambourine תף, all כל, yoke על, strength עז, heat חם, cold קר, statute חקקה.

they called his name Sheth	{	קראו את-שמו שֶׁת
		„ קרא
		„ נקרא

Rule. The indeterminate subject (Engl. *they*) may be expressed: a) by the third pers. plur.; or b) by the third sing.; or c) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

bless me, even me	יְבָרְכֵנִי גַם אֲנִי
thy blood, even thine	דְּמָתְךָ גַם-אַתָּה
to Sheth, even him	לְשֵׁת גַם-הוּא

Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*pi'el*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

¹ When the accent falls on the third radical of בָּרַךְ the *l* is pronounced with *Haṭ pathah*.

and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.¹ And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round² unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away² his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

¹ לָל. ² Hiph. סבב.

§ 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly לִי and לִי, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic vowel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal, in which *yod* is written after *û*:—

- a) This sound is in all perf. *ā*, *qameç*. § 28. 1.
- b) in impff. and participles the broad *é*, *ş'ghol* (from *áy*);
- c) in imperr. the closer *ē*, *çere* (from lighter *áy*);
- d) in infin. abss. the ordinary vowel of the regular verb;
- e) while in infin. conss. the fem. *t* has been added, making the termination *ôth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, לִי=לִי (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

- a) This *ay* most naturally becomes *ê*, which prevails exclusively in perff. pass., as *Pu.* גָּלִיתָ;
 b) but *ê* in parts much used may be thinned to *î*, which in perf. Qal is found exclusively, and in other perff. alternatively with *ê*, as *Qal* גָּלִיתָ;
 c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *é* (s°ghol), as גָּלִינָה.

Rem. *a.* For traces of forms ל' the Lexicon or Concordance may be consulted on the roots שָׁלוּ and שָׁלַח, עָנָה, נָאָה, שָׁחָה &c. and their derivatives.¹

Rem. *b.* The 3 s. f. is sometimes גָּלַת, but usually it assumes the second fem. termination, as in Parad., Lev. 25. 21; 26. 34, Jer. 13. 19.

The infin. abs. is occasionally spelled גָּלוּ, Gen. 26. 28.

The infin. cons. sometimes wants the fem. termination, as גָּלָה, rarely spelled גָּלוּ, Gen. 48. 11; 50. 20; 31. 28. The termination *ôth* may also be explained as from *wath*, or *yath*.

Rem. *c.* The thinning of *ê* to *î* is said to be universal before *nû* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. וַיִּן, as חָסִיוֹ Deut. 32. 37; 8. 13, cf. Ps. 57. 2, Is. 17. 12; 21. 12; 41. 5.

The verb שָׁחָה (שָׁחוּ) *to bow down* forms a very common hithpālél, הִשְׁתַּחֲוָה, יִשְׁתַּחֲוֶה, *vav conv.* וַיִּשְׁתַּחֲוֶה Gen. 18. 2, plur. 42. 6 &c. cf. Gen. 21. 16.

Rem. *d.* In perff. with *vav conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	היה	to build	בנה	to reval, open	גלה
to do	עשה	to cover	כסה <i>Pi.</i>	to see	ראה
to acquire	קנה	to increase	רבה	to be fruitful	פרה
to count	מנה	to drink	שתה	to command	צוה <i>Pi.</i>
to weep	בכה	to conceive	הרה	to rule	רדה
to blot out	מחה	to go up	עלה	to smite	נכה <i>Hiph.</i>

he commanded the man to eat אָמַר אֶת־הָאִישׁ לֶאֱכֹל

" " " not to eat לֹא־לֶבֶתִּי אֶכֶל " "

¹ The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are trilateral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *û î*. On

EXERCISE. TRANSLATE.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ
 וְשָׁמַיִם: 2 וַהֲיִיתִי נֶעַ וְנָד בָּאָרֶץ וְהָיָה כָּל-מַצְאֵי יַחְיֵי:
 3 לֹא אֶסֶק עוֹד לְהַכּוֹת אֶת-כָּל-חַי בָּאָשֶׁר עָשִׂיתִי: 4 פָּרוּ וּרְבוּ
 וּמָלְאוּ אֶת-הָאָרֶץ: 5 וְהָיָה יִבְעֲנִי עֵץ עַל-הָאָרֶץ וּנְרָאָתָהּ
 תִּקְשֹׁת בְּעֵץ: וְהָיְתָה תִּקְשֹׁת בְּעֵץ וּרְאִיתֶיהָ לְזֹכֵר בְּרִיתִי:
 6 שֶׁאֵל נָא עֵינֶיךָ וּרְאָה כִּי אֶת-כָּל-הָאָרֶץ אֲשֶׁר אָתָּה רָאִיתָ לָּךְ
 אֶתְנַגָּה: וְשִׁמְתִּי אֶת-זֶרְעָךָ בַּעֲפֹר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ
 לְמַנּוֹת עֵפֶר הָאָרֶץ בָּם זֶרְעָךָ יִמְנֶה: 7 וַיֹּאמֶר פֶּרְעֶה לָּךְ מַעֲלִי
 הַשָּׁמַיִם לָךְ אֶל-תִּסֶּק רְאוּת פָּנֶי כִּי בְיוֹם רְאוּתָךָ פָּנֶי תִּמְנּוּ:

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do *anything* until thou come thither. And the waters increased very *much* and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether¹ the waters were lightened² from-upon the face of the ground. And it came to pass when he saw her that³ he rent his clothes and said, Alas my daughter thou hast-

¹ הָ particle § 49.² Perf. קל.³ Vav conv.

this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like גָּלִי for גָּלִי and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs ע"ו, § 40.

¹ When a letter is written twice and the first of the two has *sheva vocal* it is written in the best Edd. with *Hat. path.* as above. The word הִנְנִי § 49 is excepted from this law.

indeed-brought-me-low,¹ for I have opened² my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At-evening*³ (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the-morning* (*acc.*) then shall ye see the glory of the Lord.

¹ Hiph. and *inf. abs.* ² פָּנָה. ³ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. The *Jussive* or shortened *impf.* and the *imper.* in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated impf. &c.* The contraction occasions some alterations within the word. Thus:—

<i>impf. qal</i>	יִגְלָה	<i>apoc.</i> (יִגְל=) יִגְל or יִגְל=יִגְל or יִגְל. § 29.
<i>impf. hiph.</i>	יִגְלָה	" (יִגְל=) יִגְל=יִגְל. § 29. § 5. Rem. <i>d.</i>
<i>imper. hiph.</i>	הִגְלָה	" (הִגְל=) הִגְל.
<i>impf. niph.</i>	יִגְלָה	" יִגְל.
<i>impf. pi.</i>	יִגְלָה	" יִגְל. § 5. Rem. <i>d.</i>
<i>imper. pi.</i>	גִּלָּה	" גִּל. "
<i>impf. qal, hiph.</i>	יִעֲלָה	" יַעַל, יִשַׁע &c.
<i>impf. qal</i>	יִרְאָה	" יִרָא &c. With <i>vav conv.</i> 3 s.m. alone וִירָא; 3 <i>f.</i> וִירָא, 1 <i>c.</i> וִירָא.

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms וִירָא, וִירָא, וִירָא &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. *d.*, end), otherwise the forms יִגְל or יִגְל must be used.

2. The common verb הָיָה *to be*, has some irregularities,—which may be given:—

- 1) The gutt. when initial takes *hat. s°ghol*, as *imper.* הָיָה.
- 2) With *any* prefixed letter the gutt., when without a vowel, takes simple *sh°va*, and the prefix *hireq*, as *impf.* יִהְיֶה.
- 3) Apocopated *impf.* is (יְהִי=) יְהִי, וְיִהְיֶה, וְיִהְיֶה &c. See nouns of 2nd declens.

The verb *חַיָּה* *to live*, has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes - as *וַחַיֵּה*, and of course *חַי* in 1st sing. impf., *אֶחַיֵּה*. The preform. letter always takes *Metheg*.

3. Nouns from verbs ל"ה.

First and third declensions.

abs.	מִקְנֶה	קֹנֶה	עֵלֶה	שְׂדֵי	יָפֶה	fem. יָפָה
cons.	מִקְנֶה	קֹנֶה	עֵלֶה	שְׂדֵי	יָפֶה	יָפָה
suff.	מִקְנִי		עָלִי			
3 m.	מִקְנֶהוּ		עֲלֶהוּ			
3 f.	מִקְנֶהָ		עֲלֶה—לָהּ			
pl.	מִקְנִים		עֲלִים		יָמִים	יָפוֹת
cons.	מִקְנִי		עָלִי		יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.	I class.		U class.	
abs. sing.	אָרִי (קָצִין)	גָּדִי פָרִי	פָּתִי	חָצִי	חָלִי תָהוּ
pause	"	גָּדִי פָּרִי	&c.	חָצִי	חָלִי
afform.	אָרִיָּה	קָצִין f.	פָּרִי	חָצִי	חָלִי
plur.	אָרִים	גָּדִים	פָּתִים		חָלִים
cons.	קָצִין קָצוֹת	גָּדִי			
	(lion)	(end)	(kid)	(fruit)	(simple) (half) (sickness) (waste)

First and third declensions. 1) The vocalic sound at the end of these words is the broad *seghol*, which becomes the closer *çere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the affirmative.

3) The final *e* sound naturally admits the suffixes *hu*, *ha* &c. of 3 pers. In 3 m. s. *éhu* is found exclusively; in 3 f. besides *éha* there may be *āh*.

Rem. Sometimes the vocalic termination is written with *yod*, in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as *מִקְנֵיךְ* *thy cattle* sing., *שְׂדֵינוּ* *our field*; compare Gen. 1. 21 (a sing. defectively written).

Second declension. 1) In these *segholates* the fundamental vowels sounds generally appear, *i* taking the tone, which *u*,

however, is unable to bear. The regular form, as בָּכָה *weeping*, is rare.

2) When any affirmative is appended the vowel as in other *segholates* removes to the first syllable.

3) In the plur. *yod* is sometimes softened into 'aleph before another *yod*; and in the *cons.* the pretonic *ā* many times remains.

Rem. *a.* On account of the thinning of *a* to *i*, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. *b.* The short words *hand*, *blood* &c. which follow in their inflection the *first* declension, and the words *son*, *name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל"ה. The words אב father; אח brother, fem. אחות sister; חם father in law, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work מעשה	appearance מראה	cattle מקנה	cheek לחי
beauty יפי	captivity ישיבי	affliction עני	shepherd רעה
friend רעה	butler משקה	covering מכסה	butlership משקה
and they spake to one another		וידברו איש אל-רעהו	
		אל-אחיו " "	
and they smote one another		ויכו איש את-אחיו	
and they (f.) clave to one another		והדבקנה אשה באחותה	
		ברעותה " "	

EXERCISE. TRANSLATE.

וַיָּבֹא אֲבָרָם אֶל-הָהָר וַתֵּחַר וַתֵּרָא בִּי הָרְחֵת וַתִּקַּל גְּבֻרָתָהּ
 בְּעֵינֶיהָ: 2 אָמַר יְהוָה לְאֲבָרָם הִתְהַלֵּךְ לִפְנֵי² יְהוָה תָּמִיד
 וְהִקְמַתִּי אֶת-בְּרִיתִי לְהוֹיָתָן לָהּ³ לְאֵלֶיהֶם: 3 וַיֵּסֶר נָח אֶת-מִכְסֵּה

¹ Hagar. ² Imper. here expresses the consequence=and (so) thou shalt be. ³ This contraction takes place with the three prepp. *b*, *k*, *l*

and conj. *v*. The contraction does not take place when the noun is in the *sing*.

הִתְקַבְּה וַיֵּרָא וְהִנֵּה חֲרִבּוֹ פָּנֵי הָאֲדָמָה: 4 וַיַּשֶּׁע לָהּ פֶּרֶם וַיִּשְׁפֹּת
 מִן־דִּבְרֵי וַיִּשְׁכַּר וַיִּתְּגַל בְּחֹדֶ: 1 אֲהֵלָה: 5 יָפֶת אֱלֹהִים 2 לְיִפֶּת
 וַיִּשְׁכַּן בְּאַהֲלֵי שָׁם: 6 נָטָה יָדָהּ וַאֲעַל אֶת־הַצְּפִירָדִּים: 7 וַיְהִי
 רִיב בֵּין רֵעֵי מִקְנֵה אַבְרָם וּבֵין רֵעֵי מִקְנֵה לוֹט וַיֹּאמְרוּ אִישׁ
 אֶל־רֵעֵהוּ אֲלֵנָּה תְּהִי מְרִיבָה בֵּינֵי וּבֵינָהּ: 8 וַיֵּרָא יְהוָה אֶל־
 אַבְרָם וַיֹּאמֶר לְזִרְעָה אֲתָן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ
 לַיהוָה חֲנֻרָאָה אֵלָיו:

¹ For this suffix see § 2. 3. 3), § 19. ² Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river. And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared *with* a great fear. And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him. And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken. Walk thou before me and be perfect. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water¹ and made the boy drink. And the captain of the host said, Who *ever* shall smite Qiryath Sēpher and take it, then (*vav conv.*) I will give him my daughter to wife. And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;² and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Hittîm and built a city and called its name Lûz.

¹ Acc. ² עֲשֵׂה חֶסֶד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"ו or ל"ה with some other peculiarity. Some common verbs are these:—

1) לָא and פָּן נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשָּׂאוּ (§ 7 note 1); imp. שָׂא, suff. שָׂאוּנִי, שָׂאוּת; inf. c. שָׂאת, שָׂאת &c., but לָשָׂאת, rarely נָשָׂא.

2) **ל"א** and **פ"ו** **יָצָא** *go out*, impf. **יֹצֵא**, imp. **צֵא**, inf. c. **צֵאת**, **לְצֵאת**. Hiph. **הוֹצִיא**, **הוֹצִיאת** &c.

3) **ל"א** and **ע"ו** **בָּא** *to come*, perf. **בָּא**, **בָּאת** &c., impf. **יָבוֹא**, inf., imp. **בּוֹא**, part. **בָּא**. Hiph. **הִבִּיא**, **הִבִּיאת** &c., but usually **הִבִּיאת** &c. before suff.

4) **ל"ה** and **פ"ן** **נָטָה** *to stretch*, impf. **יִטֶּה**, apoc. **נִט**, **נִיט**. Hiph. **נָטָה** *to smite*, **הִנָּטָה**, impf. **יִנָּט**, apoc. **נָט**, **נִיט**, imp. **הִנָּט**, inf. **הִנָּטָה**, part. **מִנָּט**.

5) **ל"ה** and **פ"א** **אָבָה** *be willing*, impf. **יֹאבָה**, apoc. **אֶל־תִּבָּא**, Pr. 1. 10. **אָלָה** *to swear*, apoc. **יִאָּל**, 1 S 14. 24 (**יִאָּלָה**=**יִאָּלָה**). Poet. **אָתָה** *to come*, impf. **יֹאתָה**, **יֹאתָה**, apoc. **יֹאֵת** Is. 41. 25, cf. Deut. 33. 21.

6) **ל"ה** and **פ"י** **יָרָה** *to cast, shoot*, impf. suff. **וַיִּירֶם** Nu. 21. 30, from **יִירָה**, imp. **יִירָה**, inf. **יִרוֹת**. Hiph. **הוֹרָה**, impf. **יֹוֹרָה**, apoc. **יִוֹר**, 2 K. 13. 17. **יָפָה** *be beautiful*, impf. **יִיפָה**, apoc. **יִיף** Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters **י**, **ו**, **ן**, are often allied in meaning. Thus **עִיץ**, **עָצָה** *to advise*, **נִיר**, **נָזַר** *to fear*, **נָצַב**, **נָצַח** *to place*, **נָפַח**, **נָפַח** *to blow*, **נָצַח**, **נָצַח** *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) **בוֹשׁ** *be ashamed*, see Parad. § 40. Hiph. **הִבִּישׁ** reg., and also **יִבִּישׁ** from **בוֹשׁ**.

2) **טוֹב** *be good*, perf., part., inf. **טוֹב**; but impf. **יִטֵּב** and hiph. **יִטֵּב** from **הִטֵּב**.

3) **הָלַךְ** *to go*, perf., inf. abs. **הָלַךְ**, part. **הֹלֵךְ**; impf. **יִלְךְ**, inf. c. **לָכַת**, suff. **לָכַתִּי**, imp. **יִלְךְ**, hiph. **הוֹלִיךְ**, from **יִלְךְ**. Later style forms impfs and inf. cons. from **הָלַךְ**.

4) **יָגַר** *to fear*, perf., part. **יָגַר**; impf. **יִגוֹר**, imp. **יָגַר** Job. 19. 29, from **יָגַר**.

5) **יָכַל** *be able*, inf. abs. **יָכַל**, inf. cons. **יִכָּלֵת**, impf. **יִיכַל** (hoph.).

6) **יָסַף** *to add*, perf., part., in Qal; hiph. **הוֹסִיף** in perf., impf., and inf. An imp. **סָפָה** Is. 29. 1, Jer. 7. 21 (from **סָפָה**? cf. Is. 30. 1).

7) **יָקָץ** *to awake*, only impf. **יִיקָץ** in Qal; hiph. **הִקִּיץ** perf., impf., imp., infin., from **יָקָץ**.

8) **פָּשַׁל** *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) **נָגַשׁ** *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) **נָהָה** *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) **נָקַע** *be alienated*, perf. 3. f. **נִקְעָה** Ez. 23. 18, impf. 3. f. **תִּקַּע** Jer. 6. 8, from **יָקַע**.

12) **נָתַךְ** *to pour* (intr.), only impf. **יִתַּךְ** in Qal; in Niph. **נִתַּךְ** perf. and part.

13) **שָׁתָה** *to drink*, in Qal, but Hiph. **הִשְׁקָה** *to give to drink*, from **שָׁקָה**.

§ 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action. 1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* הִטָּאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done drinking* כָּלוּ לְשִׁתּוֹת; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* אִם עָשִׂיתִי Ps. 7. 4; (3) *If ye had not ploughed* with my heifer חֲרַשְׁתֶּם Jud. 14. 18; *Would God that we had died* לוֹ מָתוּ Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If Jehovah shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experience); as, The sparrow *findeth* a house מְצָאָה (E. V. hath found), Ps. 84. 4; exx. Ps. 10. 3; 33. 13; Prov, 11. 2, 8. This usage is naturally particularly common in comparisons, Job 7. 9; and when general truths are expressed *negatively*, Ps. 15. 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. *a*. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. 24. 21; I *hate* שָׂנְאתִי all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי § 16 Exer. &c.; exx. Gen. 6. 13; 18. 13; 27. 14; 32. 10 (E. V.); Numb. 11. 5; Deut. 12. 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give* I thee נָתַתִּי Gen. 23. 11; And if not, I *will take it* לָקַחְתִּי 1 Sam. 2, 16, exx. Gen. 4. 23; 9. 13; 17. 20; Deut. 15. 6; Ruth 4. 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. 9. 5 foll., 10. 28 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. 2. 16.

II. *The Imperfect*. The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye תבאו Josh. 9. 8; exx. Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (*presens preteriti*),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses אז ישיר Ex. 15. 1; exx. Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, יאמר Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father ישמה Prov. 10. 1; exx. Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually יעשה Job. 1. 5. This usage is of very frequent occurrence, exx. Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you יקים Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* ימלך in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the imperf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (*esp. the potential*). Such actions are strictly *future* in reference to the assumed point of relation, and the simple imperf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תאכל § 35 Exerc.; *Could we* (were we to) *know* תנדע, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

shalt thou (must thou) labour, Ex. 20. 9; *How shall (should) we sing?* Ps. 137. 4.

5. On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, *לְמַעַן* *in order that*, *כִּי* *lest*, *כִּי* *that* &c. The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative* &c.

Rem. *a*. As is the case with the perf., the impf. is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. *b*. It must be assumed that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the perf. or impf. Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.*, 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, 2. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf.; and the consec. perf. to the simple impf.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree*. The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. *מִן*, as, *Better than wine מִיַּיִן טוֹב*, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree*. The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הַגָּדוֹל הוּא lit. *the great one* (among those referred to), קָטַן בָּנָיו *the youngest of his sons*, הַגָּדוֹל הַזֶּה *the greatest of them*.

Absolute superlativeness is expressed variously, as by the word מְאֹד, *very*, or בְּמְאֹד &c.; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדֶשׁים *holy of holies* = most holy, עֶבֶד עֲבָדִים *the most abject slave*.

<i>I am taller than he</i>	גָּבִיחַ אֲנִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשָּׁתוּ "
<i>too little to be—</i>	קָטַן מִהוּיָּת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest girl</i>	בִּתּוֹ הַקָּטָנָה

EXERCISE.

And to Qish was a son, and his name *was* Shā'ûl, and there-was-no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Dānī'ēl. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'ēl loved Yoseph more than all his sons for a son of old age *was* he to him. And he lifted up his eyes and saw Binyāmîn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (*said*) to me? And Lābān had two daughters, the name of the eldest *was* Le'āh, and the name of the youngest Rāhēl. O (*art.*) fairest among (in the) women. The greatest *men* of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adj. *after* it, as אִישׁ אֶחָד *one man*.

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנְשִׁים *two men*; שְׁתֵּי נָשִׁים *two women*.

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשֶׁת בָּנִים *three sons*; שְׁלֹשׁ בָּנוֹת *three daughters*.

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred*.

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year* &c., and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, שְׁתַּיִם וְשָׁנָה *sixty two years*, Gen. 5. 20, but also *twenty and three*, עָשָׂרִים וְשָׁלֹשׁ שָׁנָה, Jud. 10. 2, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, חֲמִשָּׁה שָׁנִים וְשִׁבְעִים שָׁנָה, Gen. 12. 4; or again עָשָׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים *twenty seven years*, Gen. 23. 1.

With the Masculine.			With the Feminine.		
	Absol.	Constr.		Absol.	Constr.
1	אֶחָד	אֶחָד	אַחַת	אַחַת	
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	
3	שְׁלוּשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ	
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ	
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה	
9	תְּשַׁעָּה	תְּשַׁעַת	תְּשַׁעַ	תְּשַׁעַ	
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרַ	עֶשְׂרַ	
11	{	אֶחָד עָשָׂר	אַחַת עָשְׂרֵה		
		עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עָשְׂרֵה		
12	{	שְׁנַיִם עָשָׂר	שְׁתֵּי עָשְׂרֵה		
		שְׁנֵי עָשָׂר	שְׁתֵּי עָשְׂרֵה		
13	{	שְׁלוּשָׁה עָשָׂר	שְׁלוֹשׁ עָשְׂרֵה		
		&c.	&c.		
	20	עֶשְׂרִים	60	שִׁשִּׁים	
	30	שְׁלֹשִׁים	70	שִׁבְעִים	
	40	אַרְבָּעִים	80	שְׁמֹנִים	
	50	חֲמִשִּׁים	90	תְּשַׁעִים	
100	מֵאָה <i>fem.</i> , <i>constr.</i> מֵאֵת <i>plur.</i> מֵאוֹת <i>hundreds.</i>				
200	מֵאֵתַיִם <i>dual</i> (for מֵאֵתַיִם).				
300	שְׁלוֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.				
1000	אַלְפִי <i>masc.</i>				
2000	אַלְפַיִם <i>dual</i> .				
3000	שְׁלֹשָׁת אַלְפִים, 4000 אַרְבַּעַת אַלְפִים, &c.				
10000	{	רֶבְבָּה <i>pl. regular.</i>	רַבּוֹת <i>and</i> רַבּוֹת <i>pl.</i> רַבּוֹא		
		רַבּוֹא <i>pl.</i>			
		רַבּוֹ			
20000	רַבּוֹתַיִם <i>dual</i> .				

Rem. *a.* The units after *two* are abstract nouns in the *fem.* gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. *b.* The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. *c.* The form רַבְּבָה *myriad* does not occur with a numeral before it; the other forms are used either in *sing.* or *plur.*, *four myriad* or *myriads*.

Rem. *d.* The *du. fem.* of the num. is used to express repetition, שִׁבְעָתִים *seven times*, Gen. 4. 24. A few take suffixes שְׁנֵינוּ *we two*, שְׁלֹשָׁתָם *they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	רִאשׁוֹן <i>fem.</i>	רִאשׁוֹנָה	sixth	שֵׁשִׁי
second	שֵׁנִי "	שֵׁנִית	seventh	שִׁבְעִי
third	שְׁלִישִׁי "	שְׁלִישִׁית, יְחִידָה	eighth	שְׁמֹנִי
fourth	רְבִיעִי "	&c.	ninth	תְּשִׁיעִי
fifth	חֲמִישִׁי or חֲמִשִּׁי	"	tenth	עֲשָׂרִי

§ 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them, (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precative particle נָא are inseparable affixes.

The punctuation of the important prepositional fragments **ב**, **כ**, **ל**, **מן**, and of the conjunction **ו**, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle **ה**, the pointing of which varies:—

- a) Its usual pointing is **הַ**, as **הַזֶּה** *is this?*
- b) Before simple shēva it is **הֶ**, as **הֶמְעַט** *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. 17. 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.
- c) Before Gutturals it is also pointed **הַ**, often marked by *Metheg*, as **הַאֵלֶּה** *shall I go?*
- d) Before Gutt. with *qameç* it is **הֶ**, as **הֶתֵּקַן** *whether it be strong?*

3. *Suffixes to Particles.* The following Table will be useful for reference:—

TABLE OF PARTICLES WITH SUFFIXES.

	to	with	with	acc. sign.	unto	after	as, like	from	no, none	behold
<i>Sing.</i>	ל	את	עם	את	אל	אחרי	כמו, כ	מן	אין	הִנֵּה
1 c.	לִי	אֵתִי	עִמִּי ¹	אִתִּי	אֵלַי	אֲחֵרַי	כְּמוֹנִי	מִמֶּנִּי	אֵינֶנִּי	הִנֵּנִי הִנֵּנִי ¹
2 m.	לָךְ ¹	אֶתְךָ ¹	אִתְּךָ	אִתְּךָ	אֵלֶיךָ	לִּכְמוֹךָ	כְּמוֹךָ	מִמֶּךָ ¹	אֵינְךָ	הִנֵּךָ
2 f.	לְךָ	אֶתְךָ	אִתְּךָ	אִתְּךָ	אֵלֶיךָ	לְכִמּוֹךָ	כְּמוֹךָ	מִמֶּךָ	אֵינְךָ	הִנֵּךָ
3 m.	לָו	אֶתּוֹ	אִתּוֹ	אִתּוֹ	אֵלָיו	אֲחֵרָיו	כְּמוֹהוּ	מִמֶּהוּ	אֵינֶנּוּ	הִנּוּ
3 f.	לָהּ	אֶתָּה	אִתָּה	אִתָּה	אֵלֶיהָ	אֲחֵרֶיהָ	כְּמוֹהָ	מִמֶּהָ	אֵינֶנָּה	הִנֵּהָ
<i>Plur.</i>										
1 c.	לָנוּ	אֶתֵּנּוּ	אִתֵּנּוּ	אִתֵּנּוּ	אֵלֵינוּ	אֲחֵרֵינוּ	כְּמוֹנוּ	מִמֶּנּוּ	אֵינֶנּוּ	הִנֵּנּוּ הִנֵּנּוּ ²
2 m.	לָכֶם	אֶתְכֶם	אִתְכֶם	אִתְכֶם	אֵלֵיכֶם	אֲחֵרֵיכֶם	כְּמוֹכֶם ¹	מִמֶּכֶם	אֵינְכֶם &c.	הִנֵּכֶם
2 f.	לָכֶן	אֶתְכֶן	אִתְכֶן	אִתְכֶן	אֵלֵיכֶן ¹	אֲחֵרֵיכֶן	כְּמוֹכֶן	מִמֶּכֶן	reg. ¹	הִנֵּכֶן
3 m.	לָהֶם ²	אֶתָּם	אִתָּם	אִתָּם	אֵלֵיהֶם	אֲחֵרֵיהֶם	כְּמוֹהֶם ²	מִמֶּהֶם		הִנֵּם
3 f.	לָהֶן	אֶתָּן	אִתָּן	אִתָּן	אֵלֵיהֶן	אֲחֵרֵיהֶן	כְּמוֹהֶן	מִמֶּהֶן		הִנֵּן
1 p.	לָךְ	אֶתְּךָ ¹	1 and	אִתְּךָ ¹	1 poet.	1 poet.	1 poet.	1 p. כְּמוֹךָ ¹	1 poet.	הִנֵּנִי 1 p.
2 poet.	לָמוֹ	אֶתְּמוֹ	אִתְּמוֹ	אִתְּמוֹ	אֵלֵימוֹ	אֲחֵרֵימוֹ	כְּמוֹתָם	מִמֶּנִּי, poet.	אֵינֵמוֹ	הִנֵּנּוּ 2 p.
							2 p. כְּמוֹתָם &c.	p. כְּמוֹנִי &c.	and	אֵינֵמוֹ

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the \bar{a} vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After ל is inflected ב *in*, but 3 *pl. m.* is בָּם. The form לָמוּ is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always לָהֶן (*e*), but בָּהֶן and בָּהֶן, the latter broader sound in *pause*; a similar distinction perhaps obtains in מֶן. Comp. the suff. of ב.

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as אַחֲרֵי *after* (*hinder parts*), with which agrees תַּחַת and others; and 2) words like אֵל which are derivatives of ל"ה roots and resume their lost *yod* before suffixes. To this class belong also עַד *unto*, and עַל *upon*.

5. Certain particles contain something of the notion of a verb in them, as הֵנָּה *ecce*, אֵין *there is not*, יֵשׁ *there is &c.*, and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative *n*, § 31. 5.

The word *as, like*, uses the base כְּמוֹ for *light* suffixes, with which the accent is on the penult, with pretonic \bar{a} ; and the base כּ for *heavy* suff., with which the accent is on the last syll., with pretonic \bar{a} . The plenary spelling כְּמוֹנִי is usual, but the defective form כְּמֹנִי also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form; such variations may be found in any good Lexicon.

VOCABULARY.

ENGLISH AND HEBREW.

A.

able be; יָכַל; *impf.* יֻכַּל § 39.

abundance הַמֶּזֶן 1¹.

according to, כִּי prep.

acquire to, קָנָה.

add to, יָסַף *perf.* and *part.* in *Qal*; other parts in *Hiph.* See § 39.

adversary, צַר 2. § 43.

advise, (See counsel).

afflict to, עָנָה *Pi.*; affliction עָנִי 2. § 45.

after, behind, אַחֲרֵי; אַחֲרֵי; אַחֲרֵי
after me &c. See § 49.

afterwards, אַחֲרֵיכֶן, אַחֲרֵי.

again, עוֹד; and she again bore
וְהָיָה וְהָיָה &c. See § 39; (still).

aged, v. and adj. זָקֵן; old age
זָקְנִים.

alas! אַהֲהָה.

all, כָּל 2. § 43.

allow to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בַּד in
Lex. *I alone* לְבַדִּי &c.

also, גַּם; both...and also, גַּם...וְגַם.

altar, (sacrifice).

among, amongst, (midst).

and, וְ, § 15; both... and, וְ...וְ
(also).

angel, messenger, מַלְאָךְ 1.

angry be, קָצַף; חָרָה, used im-
pers.: he was angry לוֹ חָרָה.

anger, אָף 2 (אָנָף).

anoint to, מָשַׁח; Messiah מָשִׁיחַ 1.

another, אַחֵר; one another...אִישׁ
אֶחָיו. See § 45.

any, (all); not any, none, לֹא...כָּל.

appear to, *Niph.* of *see*.

appearance, מֵרָאָה, § 45.

approach to, (draw near).

arise to, קוּם, § 40.

ark, תִּבְיָה, (*e* firm).

ark (of covenant), אָרוֹן 1.

arm, זְרוּעַ *f.* (generally); pl. *im*, *ôth*.

army, חֵיל § 41, (force).

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חֵץ 2. § 43.
 as, בְּאִשֶּׁר, פ.
 ascend to, (go up).
 ashamed be, בּוֹשׁ § 40.
 ashes, דָּשֵׁן 2. *i*.
 aside turn to, סוּר, § 40.
 ask to, שָׁאַל, § 36.
 ass, he-ass חֲמֹזִר; she-ass אֲתוֹן 1.
 assemble, קָהַל *Hiph.*; (gather).
 assembly, עֵדָה 1., מִקְרָא.
 atone to, כָּפַר *Pi.* (perf. in *e*);
 pass. *Pu.*; for עָל.
 avenge to, נָקַם; *Niph.* be avenged,
 avenge oneself.
 awake to, יָקַץ *perf.* unus.; *impf.*
 קוּץ; *perf.* הִקִּיץ *Hiph.* of קוּץ.

B.

bad, רַע 1. § 43.
 bank, שְׂפָה 1. (lip).
 bark to, נָבַח.
 Baal, בָּעַל 2.
 be to, הָיָה, § 45.
 bear to, carry, נָשָׂא; (lift up).
 bear to, bring forth, יָלַד, § 39.
 be born, *Niph.*; beget, *Hiph.*;
 a boy יָלַד 2., girl יָלְדָה 2.;
 native land מוֹלָדָת, § 29. 2.
 bear a, דָּב 2. § 43.
 beast, חֵיָה (cattle).
 beauty, יָפִי 2. § 45 (fair).
 bed, מִטָּה (stretch); מִשְׁכָּב 1. (lie).
 befall to, קָרָה; קָרָא.
 before, (face).
 beget to, (bear).
 begin to, חָלַל *Hiph.* (הִחָל); pass.
 תִּחְלֶה *Hoph.*; beginning תְּחִלָּה.
 beguile to, נָשָׂא *Hiph.*

behind, (after).
 behold, הִנֵּה, הִן 2. § 43; *behold*
 I (me) הִנֵּנִי; behold we (us) הִנֵּנּוּ.
 See § 49. Very often followed
 by the *participle*.
 believe to, אָמַן *Hiph.*; ל' of pers.
 belly, גִּחְזוֹן 1.; בֶּטֶן 2. *i.* (womb).
 beneath, instead of, תַּחַת 2.; plur.
 suff. תַּחְתִּי &c., rarely sing. ex-
 cept תַּחְתָּם.
 bereaved be, שָׁכַל *st.*
 beside, אָצֵל, — *me* אֶצְלִי, § 35. 2.
 between, בֵּין 2., § 41; *between me*
 and thee וּבֵינֶךָ; *between me*
 and you וּבֵינֵיכֶם —.
 beware to, *Niph.* of keep.
 beyond, עֲבָר.
 bind to, saddle, הִבֵּשׁ, אָסַר.
 bird, fowl, עוֹף 2.; צִפּוֹר, pl. צִפּוֹרִים.
 bitter, to be, מָר *st.*, יָמַר § 42.
 bitter, מָר 1., § 43.
 bless to, בָּרַךְ *Pi.*; pass. *Pu.* § 36;
 blessed, בָּרוּךְ; blessing בְּרָכָה 1.
 blind, עוֹר 3.
 blood, דָּם 1.; pl. blood shed; with
 heavy suff. דָּמַכְם.
 blot out to, destroy, מָחָה; pass.
 Niph.
 boil to, cook, בָּשַׁל *Pi.*
 bone, עֲצָם 2. *f.*; pl. *im* and *oth.*
 book, סֵפֶר 2.
 bosom, חֵיק 2., § 41.
 both, שְׁנַיִם (two); with Suff. *both*
 of us, we both שְׁנֵינוּ &c.
 bottle, חֲמַת 2.
 bow a, קָשַׁת 2. *f.*
 bow down to, פָּרַע; trans. *Hiph.*
 boy, (bear).

bread, לחם 2.
 broad be, רחב *st.*; broad רחב 1.;
 breadth רחב 2.
 break to, שבר; *pass. Niph.*;
 broken נשבר.
 break down to, פָּרץ.
 break to (of day), עלה, day break
 לַחַר 2.
 breath, נְשָׁמָה 1.
 brightness, נֹגַה 2.
 bring to, *Hiph. of come.*
 bring down to, *Hiph. of go*
down &c.
 bring out to, *Hiph. of go out.*
 bring up to, rear, גָּדַל *Pi.*; (go up).
 brook, נַחַל 2.
 brother, אח. See Table of Irreg.
 Nouns.
 buck, he-goat, תַּיִשׁ 2., § 41.
 build to, בָּנָה, § 44.
 burn to, שָׂרַף; *pass. Niph.*; *with*
fire, בָּאֵשׁ.
 burnt offering, עֹלָה.
 bury to, קָבַר; *pass. Niph.*; grave
 קֶבֶר 2. *i.* קְבוּרָה *b.* place.
 but, כִּי; אִם § 21 Ex.
 butler, מִשְׁקָה § 45; butlership
same (drink).
 buy to, acquire, קָנָה, (possess).
 buy corn to, שָׂבַר.
 by, (of cause), מִן, § 14.
 by (beside) עַל § 49.

C.

calamity, אֵיד 2., § 41.
 calf, עֵגֶל 2.; *f.* עֵגְלָה, § 35.
 call to, cry, קָרָא *dat.*; *he called him*
Adam קרא לוֹ אָדָם; *he called his*

name Adam קרא אֶת-שְׁמוֹ אָדָם;
he was called Adam נִקְרָא לוֹ אָדָם.
 captain, שַׂר (prince).
 to capture (a city), לָבַד.
 carcase (corpse).
 care take to, *Niph. of keep.*
 cast to, throw, שָׁלַךְ *Hiph.*; *pass.*
Hoph.
 cast lots to, (fall).
 cattle, בְּהֵמָה 1.; *cons. s.* בָּהֶ;
c. pl. בָּהֵ.
 cave, מְעָרָה 1., *â (ô) firm.*
 cease to, חדל, *st.*; *he ceased speak*
ing חָדַל לְדַבֵּר.
 cedar, אֲזָנִי 2.
 chamber, חֲדָר 2 *m.*
 change to, חָלַף *Pi.*
 cheek, לָחִי 2., § 45.
 cherub, כְּרוּב.
 child, יָלַד 2.; עוֹלָל 1.; עוֹלָל 3.;
children of Israel בְּנֵי יִשְׂרָאֵל
 (son).
 choose to, בָּחַר; *acc.* בָּ.
 city, עִיר 2. *f.*; *pl.* עָרִים.
 clean be to, טָהַר *st.*; clean טָהוֹר 1.
 cleave to, דָּבַק *st.*; *to* ב.
 clothe oneself to, put on, wear,
 לָבַשׁ *st., acc.*; *clothe* (another)
with—, *Hiph.*, *two accus.*
 cloud, עָנָן 1.
 cold, *adj.* קָר 1. § 43; *noun* קָר 2.
 colt, עֵיר 2. § 41.
 come to, come in, enter, go in,
 בּוֹא; *bring* *Hiph.*; *pass. Hoph.*;
 entrance מְבוֹא 1.
 comfort to, נָחַם *Pi.*; *pass Pu.*
 command to, צִוָּה *Pi.*; *pass. Pu.*;
 a command מִצְוָה 1.

commit to, entrust (oversee).
 compassion, to have, רַחַם *Pi.*,
 (pity).
 conceal to, (hide).
 conceive הָרָה; *impf.* יִהְרֶה; *vav*
 cons. וַיִּהְרֶה.
 confide to, trust, בָּטַח; *in* ב.
 contend to, רִיב, § 40.
 continually, תָּמִיד.
 corn, דָּגָן 1.
 corpse, carcase, נִבְלָה 1.
 corrupt to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.
 counsel to, advise, יָעַץ, *impf.*
 יָעִץ; deliberate *Niph.*, *Hithp.*;
 counsel עָצָה 1., § 39.
 count to, number, סָפַר; מָנָה, § 44.
 count to, impute, reckon, חָשַׁב.
 country the (field).
 court a, חָצֵר 1. *c.*, pl. *îm* and *ôth*.
 covenant a, בְּרִית *f.*; to make a
 covenant—כָּרַת (cut); establish,
 fulfil a—, —הָקִים (arise).
 cover to, כָּסָה *Pi.*; *pass.* *Pu.*; a
 covering מִכְסֶּה, § 45.
 cow, כֶּהָה (ox).
 create to, בָּרָא; *pass.* *Niph.*
 creep to, רָמַשׁ, *impf.* *in o*; creep-
 ing things, רָמַשׁ 2., *coll.*
 cross to, pass over, by, עָבַר;
Hiph., bring over, make go
 through &c.; a crossing, ford
 מַעְבָּר 1.
 cry to, (call).
 cry out to, צָעַק, זָעַק; a cry
 צָעָקָה 1.
 cultivate to, (serve).
 cunning, עָרוּם 1.

curse to, אָרַר; קָלַל *Pi.*
 curse a, ban, חָרַם 2.
 cut down to, cut, כָּרַת; *pass.* *Niph.*

D.

darkness, חָשֶׁךְ 2.
 dash in pieces, רָטַשׁ *Pi.*; *pass.* *Pu.*
 daughter, בַּת 2. *i.*; *my d.* בָּתִּי &c.
 plur. בָּנוֹת 1. Irreg. nouns.
 day, יוֹם 2., § 41; pl. יָמִים.
 dawn, day break, שָׁחַר 2.
 death, מוֹת, § 41 (die).
 deceive to, (beguile).
 declare to, (tell); (hear); (count).
 deep be, עֲמַק *st.*; deep adj. עֲמַק 1.
 Add. Note 5 First Decl.
 deliberate to, (counsel).
 delight in to, חָפֵץ *st.*; *impf.*
 יִחְפֹּץ, *in pause* יִחְפֹּץ.
 delight, pleasure, חָפֵץ 2., § 35;
 delighting in, adj. חָפֵץ 1.
 deliver to, נָצַל *Hiph.*; *pass.* *Niph.*
 depart to, סוּר, § 40.
 descend to, יָרַד, § 39.
 desert, wilderness, pasture, מִדְבָּר 1.
 desire to, חָמַד; *impf.* יִחְמַד (once
 יִחְמַד) *pass.* *Niph.*; חָפֵץ *st.*
 desolation, חֲרָבָה 2.
 despise to, קָלַל; to be despised
 קָל (Qal).
 destroy to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.; שָׁמַד *Hiph.* *vass.* *Hoph.*;
 (blot out).
 die to, מוֹת; to kill, *Hiph.*, *Pôl.*;
pass. *Hoph.*; dead מָת *part.*;
 death מוֹת 2., § 41.
 disease, sickness, חָלִי 2., § 45.
 displeased, וָעַף 1.

divide to, **בדל** *Hiph.*; pass. *Niph.*

do to, (make).

dog, **כָּלָב** 2.

door, **דֶּלֶת** 2 *f.*

dove, **יוֹנָה** *f.* pl. *îm*.

draw near to, approach, **קָרַב**;

Hiph. bring near, offer, present; **נָגַשׁ** *perf.* used in *Niph.*,

Hiph. bring near; near **קָרוֹב** 1.

dream to, **חָלַם**; *impf.* **יַחְלֹם**; a dream **חֲלֹמוֹת**, plur. *ôth*.

drink to, **שָׁתָה**; to give to drink, water, **שָׁקָה** *Hiph.*; feast **מִשְׁתָּה**, § 45; a butler, cupbearer, **מִשְׁקָה**, § 45; cupbearer's office. *same*.

drunk be, **שָׁכַר** *st.*; strong drink **שֹׁכֵר** 1.

drive out to, **גָּרַשׁ** *Pi.*, pass. *Niph.*

dry be, **יָבֵשׁ** *st.*, § 39; **הָרַב**; dry-land **יַבְשָׁה** 1.

dumb, **אַלֵּם** 3.

dust, **עָפָר** 1.

dwell to, **יָשַׁב** § 39; **שָׁכַן** *impf.* in *o*; *Hiph.*, to place; tabernacle **מִשְׁכָּן**, *pl. ôth (îm)*.

E.

eagle, **נֶשֶׁר** 2. *i*.

ear, **אָזֶן** 2. *f., du.*; give ear, hearken, **הִאָּזִין** *Hiph.*, denom.; (hear).

earth, land, **אֶרֶץ** 2 *f.*

earthquake, **רָעַשׁ** (shake).

east, **קֶדֶם**; on the east of — **מִקְדָּם ל**.

eat to, **אָכַל**, § 35; give to eat, *Hiph.*; meat, food, (**אָכַל** 2.),

אָכְלָה 2., **מֵאָכַל** 1.

edge, **פֶּה**, with the edge of the

sword **לִפִּי חֶרֶב**. See Table of Irreg. Nouns.

eggs, **בִּיצִים** 2., pl. *f.*, § 41.

Egypt, **מִצְרַיִם** *f.*, § 16. 1; Egyptian **מִצְרַיִי**, fem. **— יית**.

elder, **זָקֵן** 1., (aged); elder, comp. = greater, (great).

embrace to, **חָבַק** *Pi*.

empty, **רִיקָם**.

end, **קֵץ** 2., § 43; latter end **אַחֲרִית** *f.*

end, be ended, **תָּם** *st.* § 42; *Hiph.*, to finish, complete; perfect, **תָּם** 1., **תָּמִים** 1.

enemy, **אֹיֵב** 3.; enmity **אֵיבָה** 2.

enter to, **בָּוֵא**, **כָּ**, **אָל**.

entrance, **מָבוֹא** 1.

escape to, **מָלַט** *Niph.*; rescue *Pi*.

establish to, *Hiph.* of **קוּם** arise.

eternity, (ever).

evening, **עָרַב** 2 *c*.

ever, eternity, **עוֹלָם**, **עַד**, *for ever* **הָרִי ע'**; *eternal hills* **לְעוֹלָם**; never **לֹא... לֵעַד**.

every, **כָּל**, every day **כָּל-יּוֹם**, (all); they went *every man* to his house **הָלְכוּ אִישׁ לְבֵיתוֹ**.

evil, adj. **רָע** 1., § 43; evil, *n.* **רָע**, **רָעָה** 2., § 43; **אָנָּן** 2., § 41.

except, **כִּי אִם**.

extinguished be, **דָּעַךְ** *st.*

eye, **עֵין** 2. *f.* § 41. *du.; pl.* **עֵינֹת**. fountains.

F.

face, faces, **פָּנִים** 1. *pl.*; before, formerly **לְפָנַי**; *before me* **לְפָנַי** &c.; used both of time and place.

- fair, beautiful, יָפָה 1., § 45; beauty, fairness יָפִי 2.
 fall to, נָפַל *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*
 famine, (hungry).
 far to be, רָחַק *st.*; far, adj. רָחוֹק 1.
 fat פָּרִיא 1.
 father, אָב *irreg.* See Table of *Irreg. Nouns.*
 fear to, יָרָא *st.*, § 39, *impf.* יִירָא; *inf.* יִרְאֶה; pass. *Niph.*; terrible נורָא; fear יִרְאֶה 2., מוֹרָא 1., § 38; fear פָּחַד 2.
 feast, (drink).
 feast, to hold a (religious), חָגַג, § 42, a (religious) feast חָג 2., § 43.
 feed to, רָעָה; shepherd רָעָה.
 field, שָׂדֶה 1., § 45, pl. *ôth* (im).
 fierceness, (heat), חָרוֹן.
 fight to, לחם *Niph.*; with, against ב; for ל; battle, war מִלְחָמָה, מִלְחָמָת, § 29. 2.
 fill to, (be full).
 find to, מָצָא; pass. *Niph.*
 fine, דָּק 1., § 43.
 finish to, כָּלָה *Pi.*; pass. *Pu.* (be ended).
 fire, אֵשׁ 2. *f.*, § 43.
 firmament, expanse, רָקִיעַ 1.
 first, former, ראשון; at first בְּרִאשֹׁנָה.
 fish, דָּג, דָּגָה 1., § 18. 3.
 flame, לֶהָבֶה 1.
 flee to, בָּרַח; גָּנוּס; to put to flight, הִנִּיחַ (*Hiph.*); a refuge מְנוּחַ 1., § 41.
 flesh, בָּשָׂר 1.
 fling to, (cast).
 flock, צֹאן 2.; עֶדֶר 2.
 flood (of Noah), מַבּוּל.
 foe, אֹיֵב (enemy).
 food, אָכַלָה (eat).
 fool, נָבָל 1.; אֲוִיל; folly אֲוִלָּת 2.
 foot, רֶגֶל 2. *f.*
 for, conj. כִּי.
 force, forces, army, חַיִּל 2., § 41; also, wealth, valour.
 ford to, (to cross).
 ford a, מָעַבָּר.
 forget to, שָׁכַח; pass. *Niph.*
 fork, מִזְלֵג 3.; pl. מִזְלָגוֹת.
 form to, יָצַר, § 39; *impf.* יִיצַר.
 forsake to, עָזַב (leave).
 four, § 48; fourth, *ib.*
 fowl, (bird).
 friend, רָעָה, § 45.
 frog, צַפְרִידַע 3., § 30.
 from, out of, prep. מִן, § 49.
 fruit, to bear, be fruitful, פָּרָה; fruit פְּרִי 2., § 45.
 full be, מָלָא *st.*; of, acc.; be filled with, *Niph.*, acc.; to fill (a thing with) *Pi.*, two acc., § 38; full, fulness, מָלָא; full, adj. מָלֵא.

G.

- gain to (property), רָכַשׁ; gain, property רְכוּשׁ.
 garden, גֶּן 2., § 43.
 garment, בִּגְדָה 2. *i.* See note p. 17; שְׂמֵלָה 2.
 gate, שַׁעַר 2.
 gather to, אָסַף, § 34; assemble,

gather themselves, and pass.

Niph.; קָבַץ *Pi*.

gazelle, (beauty), צִבְיָה 2. *i.*, § 45.

generation, דּוֹר 2., § 41, pl. *im*,
ôth.

genealogies, history, תּוֹלְדוֹת pl. *f*.
(bear).

Gentiles, גּוֹיִם גּוֹי nation.

girl, (bear), (lad).

give to, נָתַן, § 33; *dat.*; gift
מִתָּנָה 1.

glad be, (joyful).

glorify to, כָּבֵד *Pi*. (be heavy);

glory כְּבוֹד 1.

go to, הִלָּךְ, § 39; walk, *Hithp.*

go down, יָרַד § 39; *Hiph.* bring
down; pass. *Hoph.*

go in, בּוֹא, § 40; bring in, *Hiph.*,
pass. *Hoph.*; followed by ב, *אל*,
acc.

go out, יָצָא, § 38, 39; bring out,
Hiph.; pass. *Hoph.*; of מֶן, out-
going, exit מוֹצֵא 1., § 38.

go up, עָלָה; bring up, *Hiph.*; an
ascent מַעְלָה, § 45.

let go to, שָׁלַח *Pi*.

God, אֱלֹהִים pl. (sing. in poetry
לֵא); with insep. prepp. לֵא
&c., but מֵא.

gold, זָהָב 1.

good be, pleasing, agreeable, טוֹב
perf.; *impf.* יֵטֵב; do good to,
do right, *Hiph.*; well, very
הֵיטֵב *inf. abs.* § 39.

good, adj. טוֹב; good, goodness,
the best טוֹב 2., מֵטֵב 1.

govern to, rule, *over*, מָשַׁל; ב,
(king).

grass, דֶּשֶׁא 2.; עֵשֶׂב 2.; to sprout
grass (young) הִרְשִׁיא *Hiph.*
denom.

grave, (bury).

great be, grow, גָּדַל *st.*; bring up
(a child) *Pi.*; magnify, *Hiph.*
(*Pi.*); — oneself, *Hithp.*; great
גָּדוֹל 1.; greatness גְּדֻלָּה 2.; great
רַב 1., § 43, pl. many.

greyhairs, שֵׁיבָה.

groan to, אָנַח *Niph.* § 34.

ground, אֲדָמָה 1.

grow up, (be great).

grow, of grass, (grass); (sprout).

guilty be, אָשַׁם *st.*; suffer, be
punished (as guilty) *Niph.*,
guilty, *part.*; guilt אָשָׁם 1.,
עוֹן 1.

H.

Hades (She'ol).

half, חֲצִי 2., § 45.

halt to, be lame, צָלַע.

hand, יָד 1. *f.*, § 18; *your*—
יָדְכֶם.

hang up to, יָקַע *Hiph.*, הוֹקִיעַ.

happen to, to, (befall).

hard be, קָשָׂה; harden, *Hiph.*;
hard, severe קָשָׁה 1.; (heavy).

hate to, שָׂנֵא, § 38; hatred
שִׂנְאָה 2.

head, רֹאשׁ, § 41. pl. רִאשִׁים.

heal, רָפָא; pass. *Niph.*

hear, hearken, obey, שָׁמַע; make
be heard, declare, *Hiph.*; (ear);
rumour, report שִׁמַּע 2.

heart, לֵבָב 1., לֵב 2., § 43 (pl.
ôth in both).

heaven, heavens, שָׁמַיִם 1. pl.
 heavy be, כָּבֵד *st.*; make heavy,
 harden; (honour, glorify) *Pi.*;
 heavy, כָּבֵד 1.
 Hebrew, עֵבְרִי, fem. יְהִי &c.
 heifer, עֵגְלָה 2.
 help to, עֲזָר; help עֲזָר 2., § 35.
 hero, mighty man, גִּבּוֹר.
 hide to, סָתַר *pass.*, reflex. *Niph.*;
act. Hiph.; חָבֵא *pass.*, reflex.
Niph., *Hithp.*; *act. Hiph.*
 high be, רוּם; lift up, *Hiph.*; high,
 lofty רָם 1. *part.*
 hill, mountain, הָר 2., § 43.
 history, (genealogies).
 hither, here, adv. הֵלֹם.
 ho! הוּי.
 holy be, קָדַשׁ *st.*; sanctify *Pi.*; —
 oneself *Hithp.*; holy, saint
 קָדוֹשׁ 1.; holiness קָדַשׁ 2.; holy
 place, sanctuary מִקְדָּשׁ, קָדַשׁ 1.
 honey, דְּבַשׁ.
 horn, קֶרֶן 2. f.
 horse, סוּם 2.; mare, cavalry, f.
 host, army, time of service צָבָא
 1. pl. *ôth*.
 hot be, חָם *st.*; hot חָם 1., § 43;
 heat חָם 2.
 house, בַּיִת 2., § 41.; home בֵּיתָה;
 pl. בָּתִּים.
 how! מָה; אֵיךְ.
 howl to, יָלַל *Hiph.*, § 39.
 hungry be, רָעַב *st.*; hungry, רָעַב;
 hunger, famine רָעַב 1.
 hunt to, צוּד; venison צִיד.
 husband, (man).

I.

if, אִם.
 ill, (evil).
 image, צֶלֶם 2.
 imagination, יָצַר 2. (form).
 impute to, reckon, חָשַׁב.
 in, prep. ב, § 14; into, אֶל ב.
 increase to, רָבָה.
 inhabit to, יָשַׁב § 39; inhabitant,
 יֹשֵׁב.
 inherit to, יָרַשׁ § 39, dispossess
Hiph.; נָחַל, give to inherit,
Hiph.
 iniquity, אָנוּן 2., § 41; (evil, guilt).
 innocent, נָקִי, נָקִיא 1.
 inside, midst, heart, קֶרֶב 2. *i.*;
within the city העיר בְּקִי; — *me*
בְּקֶרְבִּי (midst).
 instead of, תַּחַת (beneath).
 Israel יִשְׂרָאֵל.

J.

Jehovah, יְהוָה; perhaps יְהוֹה;
 usually read אֲדֹנָי.
 Jerusalem, יְרוּשָׁלַם.
 journey to, נָסַע; journey מָסַע 1.
 joyful be, rejoice &c., שִׂמְחָה *st.*;
 glad, joyful, *part.*; gladness,
 joy שִׂמְחָה 2., also, גִּיל verb
 and noun, § 40—41.
 Judah, יְהוּדָה.
 judge to, שָׁפַט; to litigate, im-
 plead one another *Niph.*; a
 judge, *part.*; judgment מִשְׁפָּט 1.
 just be, righteous &c. צָדִק *st.*;
 justify *Hiph.*; — oneself, *Hithp.*;
 just, righteous צִדִּיק; righte-
 ousness צִדְקָה 2. *i.*, צָדִק 1.

K.

keep to, watch, שָׁמַר; keep one-
self, take care, beware, *Niph.*;
watchman, *part.*; watch מִשְׁמָר
1.; watch, charge, מִשְׁמָרָה,
מָרַת— § 29.

key, מַפְתָּח 3 (open).

kid, גִּדִּי, § 45.

kill to, הָרַג; *Hiph.* of *die* (הָמִית).

kindle to, *Hiph.* of יָצַת; יָקַד,
§ 39.

king be, rule מָלַךְ, *over* עַל, ב;
make one king *Hiph.*; *pass.*
Hoph.; a king מָלַךְ 2.; queen
מַלְכָּה 2.; kingdom מַמְלָכָה &c.,
§ 29. 2.

kiss to, נָשַׁק, *impf.* in *a*, (also *o*);
dat.; a kiss נִשְׁקָה.

kneel to, כָּרַךְ *st.*; to make (a
beast) kneel, *Hiph.* The other
parts in sense of “bless”;
(bless); knee כָּרַךְ 2. *i.*, *f. du.*

know to, יָדַע, § 39; *impf.* יָדַע,
imp. יָדַע, *inf. cons.* יִדְעַת; *pass.*
Niph.; inform, make known,
Hiph.; *pass. Hoph.*; knowledge,
יָדַעַת 2.

L.

lad, נָעַר 2.; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, נָבִירָה 2. *i.* See
§ 29. 2.

lance, רֵמַח 2.

land, (earth).

last, אַחֲרָיו, (after).

law, instruction, תּוֹרָה, (teach).

leaf, עֵלֶה 1., § 45.

lean to, rest, press, act. סָמַךְ; one-
self, *Niph.*; שָׁעַן *Niph.*; upon עַל.

learn to, לָמַד *st.*; make learn,
teach, *Pi.*, *two acc.*

leave to, abandon, עָזַב; *pass. Niph.*

leave off to, stop, (cease).

left (over) be, remain, שָׁאַר; to
leave over, let remain, *Hiph.*;
pass. Niph.

left (hand), שְׂמָאוֹל.

length, (long).

leopard, נָמֵר 1.

lest, conj. פֶּן, joined with *impf.*

lick to, לָקַק.

lie down to, lie, שָׁכַב *st.*; a bed
מִשְׁכָּב 1.; to lie down (of
beasts) רָבִץ *st.*; a stall, rest-
ing place מִרְבֵּץ 3., § 30.

lie to (speak falsely), כָּזַב *Pi.*;
a lie כָּזָב 1.

life, (live).

lift up to, bear, נָשָׂא (high).

light be, shine, אָזַר, *perf.* in *o*;
give light, *Hiph.*, § 40; light
מְאֹזַר 2.; luminary, light אָזַר
1., pl. *ôth* (*îm*).

light be, swift, קָל *st.*, § 42; to
curse, *Pi.*; lighten, *Hiph.*; light,
swift קָל 1., § 43.

like, prep. כִּי, § 14.

lion, אַרִּי 2., § 45; young lion
כִּפְּיִר.

lip, edge, shore, שִׁפָּה 1. *du.*

listen to (hear), שָׁלַל, כִּי.

little be, קָטַן *st.*, § 22; little
קָטַן 1., קָטָן 1. — the first form
is not inflected (*once* in *cons.*),

- the second is inflected קטנה &c. See Add. Notes.
- little a, some, a few מעט; *a little water, food* &c. מ' מים, אכל; *a few people* מ' מתי &c.
- live to, חי, § 45; living חי (from root *doub. 'Ag.*); life חי chiefly pl. חיים; living creature, beast חיה.
- lofty be גבה *st.*; lofty, high גבה 1; loftiness, height גבה 2.
- long be, ארך *st.*; to prolong *Hiph.*; long *part.* only in cons. ארך (see Add. Notes to first decl.), ארך 1. infl. ארפה (see Add. Notes); length ארך 2.
- look to, נבט *Hiph.*
- lord, אדון 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יהוה.
- lot, גורל 1., pl. *ôth*.
- loud, גדול (great).
- love to, אהב *st.*, § 34; love אהבה *inf. cons.*
- low be, שפל *st.*; low שפל; to bring low *Hiph.* of שפל or כרע.
- M.**
- maid, שפחה 2.; אמה 1., pl. irreg. אמהות, see Table of Irreg. Nouns.
- magnify to, (be great).
- make to, do, עשה; *pass. Niph.*; *to make one thing into another, two accus.*; work, deed מעשה, § 45; פועל *poet.*; a work פועל 2.
- male, זכר 1.
- man, husband, איש; man, man-kind אדם.
- manner, דרך 2., משפט 1.
- mantle, מעיל; אדרת, § 29. 2.
- many be, increase, רבה; increase to, act. *Hiph.*; many רב 1., § 43.
- mare, (horse).
- matter, (word).
- measure to, מדר, § 42.
- meat, (eat).
- meet to, קרא; *infin. cons.* קראה, *to meet him* לקראתו &c.
- melt to, מוג, and *Niph.*
- memory, זכר 2.
- mention to, *Hiph.* of remember.
- merciful to be, רחם *Pi., acc.* חנן; mercy, loving kindness חסד.
- messenger, (angel).
- midst, תוך 2., § 41; *within the house*—בתוך; (inside).
- mighty man, (hero).
- minister to, שרת *Pi.* (serve).
- mischievous, אסון.
- missile (send).
- mistress, (lady).
- month, חדש 2., (new).
- moon, ירח.
- more, (still), עוד.
- morning, בקר 2.
- morsel, fragment, פת 2. *i. f.* § 43.
- mother, אם 2., § 43.
- mountain, (hill).
- mourn to, ספר; אבל *st.*; mourning מספר 3.
- mouth, edge, פה. Table of Irreg. Nouns.
- much, רב 1., § 43; (many).

N

naked, עירם pl. עירמים, Add.

Notes; nakedness, ערנה 2.

name, שם 3.; pl. שמות.

narrate to, ספר *Pi*.

nation, גוי (people).

native land, מולדת 2. (bear).

near, קרוב 1., (draw near).

neck, צנאר 1. *sing* and *pl*.

new, חדש 1.

night, ליל 2., § 41, usually לילה 2.

no, not, לא direct; אל subjective;

no, none אין 2.

not to, לבלתי *inf*.

north, צפון 1.

now, עתה.

number to, מנה; (count).

nurse, מינקת 2. *i.* § 29.

O

oath, שבועה (swear).

offer to, *Hiph.* of קרב *draw near*.

offering, קרבן; meat—(i. e. blood-
less) מנחה; drink — נסך 2 *i.*;
burnt—עלה.

ointment, שמן 2.

old, (elder, aged).

olive, זית 2., § 41.

on, upon, על ב, §§ 14. 49.

one, § 48; one—another, § 45
(friend), (brother).

only, אך, רק.

open to, פתח; *pass. Niph.*; door

פתח 2. *i.*; key מפתח 3.; to

open (of eyes) פקח; *pass. Niph.*

oppress to, לחץ *Pi*.

or, או; אם, ואם in interrogative

or indirectly interr. sentences,

—shall we go or shall we for-
bear? אם נהלך—(ואם)
or no, or not לא אם.

other, אחר, pl. אחרים.

out, out of, מן.

out at, in at, בעד (properly “in-
terval” “distance”).

outside, חוץ; to the outside החוצה;
on, at, the outside of the house
מחוץ לבית.

over, upon, על.

overflow to, overwhelm, שטף.

oversee to, visit, פקד; commit,
entrust, *Hiph.*; an overseer
פקיד 1.

ox, פר 2., § 43; cow, fem.; שור
§ 41.

P

pain, חלי 2., § 45; מכאב.

palace, היכל 1. pl. *im* (*ôth*).

palm, (hand), כף 2., § 43.

pass by, עבר (cross).

passover, פסח 2.

pasture, מדבר (desert).

path, נתיב 1.

pay to, שלם *Pi*.

people, עם 2., § 43.

perfect, תם 1., § 43; תמים 1. (be
ended).

perish to, אבד, § 35; destroy,
Pi., *Hiph.*

permit to, נתן *acc*.

pit, prison, בור 2., § 41, pl. *ôth*.

pity to, חנן, § 42.

place to, שית, שים; (set), (dwell),
(rest).

place a, מקום 1., pl. *ôth*; (arise).

plague, נָגַע 2.; מַכָּה.

plain, שְׂפֵלָה.

plant to, נָטַע; a plant נֹטֵעַ 2 i.

play to, sing &c., זָמַר *Pi*.

plead with to, רִיב, בָּ, עִם, § 40.

plough to, חָרַשׁ.

plunder to, בָּזָז, (spoil); (take).

poor, אֲבִיּוֹן, דָּל 1., § 43.

possess to, יָרַשׁ, קָנָה; possessor

קָנָה; possession מִקְנָה, § 45.

pot, סִיר, pl. *ôth*.

pour out, שָׁפַךְ (spill).

powerful, עֲצוּם 1.

prayer, תְּפִלָּה.

precept, פְּקֻדָּה, (oversee).

prey, מִלְקוֹחַ (take).

presence, in of, לִפְנֵי (face).

priest, כֹּהֵן 3.

prince, שׂר 2., § 43.

prolong to, *Hiph.* of אָרַךְ *be long*.

promise to, אָמַר: *infin.*

prophecy to, נָבֵא *Niph.*, (*Hithp.*);

concerning, ל, עַל; prophet

נָבִיא 1.

prove to (try), צָרַךְ. בָּחַן.

proverb, מִשְׁלַל 1.

punished be, *Qal*, *Niph.* of אָשַׁם

be guilty.

pursue to, רָדַף.

put on, wear, לָבַשׁ *acc.*; to clothe,

dress with, *Hiph.*, two *acc.*, § 38.

put out to, (the hand), שָׁלַח.

put to, place, set, נָתַן.

Q.

queen מַלְכָּה 2.

quiet, שָׁאַן.

quiet become, שָׁתַק, *impf.* *o*.

R.

rain to, מָטַר *Hiph.*; rain מָטַר 1.

ram, אֵיל 2.

ransom, כֹּפֶר 2., (atone).

read to, קָרָא.

rebel, revolt to, פָּשַׁע; *against* ב.

receive to, לָקַח, § 33.

redeem to, גָּאֵל, פָּדָה; redemption

גְּאֻלָּה; redeemer גֹּאֵל.

refrain to, רָחַק *st.* (far).

refresh to, סָעַד.

refuge, (flee), (trust).

regard to, שָׁעָה, אָל, (look).

reign to, (king).

rejoice to, (joyful be).

remember to, זָכַר; *pass.* *Niph.*;

call to remembrance, mention,

Hiph.; memory זִכָּר 2.

remove to, סוּר *intrans.*; *Hiph.*

trans.

rend to, קָרַע.

repent to, נָחַם *Niph.* נָחַם.

report, שָׁמוּעָה (hear).

rescue to, (escape); (deliver).

rest to, שָׁבַת; make cease, *Hiph.*;

נוּחַ; give rest, *Hiph.* הִנִּיחַ *dat.*;

place, set, *Hiph.* הִנִּיחַ; resting-

place מְנוּחָה, מְנוּחָה, § 41;

sabbath שְׁבַת 1.

restore to, (return).

return to, שׁוּב; restore *Hiph.*,

Pôl.; return תְּשׁוּבָה.

reveal to, גָּלָה.

review to, פָּקַד, (oversee).

rib, side, צִלְעַת *f.* 1.; pl. *ôth* (*im*).

riches, תֵּיל 2 (force); rich עָשִׁיר.

ride to, רָכַב *st.*; to make ride,

set on a horse &c., *Hiph.*;
 chariot רֶכֶב 2. *i.*, מִרְכָּבָה.
 riddle, חִידָה.
 righteous be, (just).
 rise to, קוּם.
 rise early to, *Hiph.* שָׁכַם.
 rise to (of star &c.), וָרָח; rising,
 shining וָרָח 2.
 river, נָהָר 1. pl. *ôth* and *îm*;
 יָאֵר (mainly of Nile and its
 branches).
 roll to, גָּלַל *Qal*, *Hiph.*; pass.
Niph.
 rule over to, (govern).
 rumour, (report).
 run to, רוּץ; make run, bring
 hastily, *Hiph.*; runner, post,
 רֶץ 1.

S.

sabbath, (rest).
 sacrifice to, זָבַח; sacrifice זָבַח
 2. *i.*; altar מִזְבֵּחַ 3., pl. *ôth*
 (offer, offering).
 saddle to, (bind).
 saint, (holy).
 sake of, for, בְּעֵבוֹר פֿ — *of me*
 גָּלַל, עָבַר; see בְּעֵבוֹרִי
 in Lex.
 salt, מָלַח 2.
 salvation, (save).
 sanctify to, (holy).
 sanctuary, (holy).
 sand, חוּל 2., § 41.
 satisfied be, שָׂבַע *st.*, *with*, *acc.*;
 to satisfy with, *Hiph.*, *two acc.*,
 § 38; satisfied, שָׂבַע 1.; fulness
 שָׂבַע 2, שָׂבַע 1.

save to, יָשַׁע *Hiph.*, הוֹשִׁיעַ; pass.
Niph.; salvation, safety יָשַׁע
 2.; יְשׁוּעָה.
 say to, promise, אָמַר, § 35.
 scattered be, פוּץ (*impf.*); to
 scatter, *Hiph.*; pass. *Niph.*
 sceptre, tribe, rod, שֵׁבֶט 2.
 scribe, סָפַר 3. (count).
 sea, יָם 2., § 43, *cons.* יָם, יָם, and
 יָם (only in יָם-סוּף).
 see to, רָאָה, § 44—45; pass.
Niph.; shew, let see, *Hiph.*, *two*
acc.; seer, רָאָה; sight, aspect,
 face מִרְאָה.
 seed, זָרַע 2., (sow).
 seek to, enquire at, דָּרַשׁ; pass.
Niph.
 seek to, בָּקַשׁ *Pi.*
 sell to, מָכַר; pass. *Niph.*
 send to, שָׁלַח; send away, loose,
Pi.; a missile שָׁלַח 2. *i.*
 serpent, נָחָשׁ 1.
 serve to, till, עָבַד; pass. *Niph.*;
 enslave, *Hiph.*; servant עָבֵד 2.;
 service עֲבָדָה; to serve = min-
 ister (mainly in sacred things)
 שָׁרַת *Pi.*
 set to, כוּן, שִׁים, נָתַן, *Hiph.*,
Pôl.; pass. *Niph.*, (place).
 seven, seventh, § 48.
 shadow, צֶל 2., § 43.
 shake to, רָעַשׁ; trans. *Hiph.*; an
 earthquake רָעַשׁ 2.
 shave to, גָּלַח *Pi.*; *Hithp.*
 shed to, (spill).
 Sheol, hades, שְׁאוֹל.
 shepherd, herdsman, רָעָה (feed).
 shine to, אָזַר.

- shore, (lip).
 short, קָצֵר 1.
 shoulder, שֵׁכָם 2. *i*.
 shut to, סָגַר; pass. *Niph*.
 sick be to, חָלָה; sickness חָלִי.
 side, end, יָרְכָה (? יֶרְכָה), *du*.
 (once *sing.*); in *cons.* kaph has
Dag.
 silent be, דָּם *st.* (*impf.* also in *o*).
 silver, כֶּסֶף 2.
 simple one a, פָּתִי 2., § 45.
 sin to, חָטָא; sin חַטָּאת 2., § 45.
 sinner (sing.) חָטֵא *part.*, חָטֵא
 (used in plur.).
 sing to, שָׁיר; a song שִׁיר and
fem.
 sister, אָחוֹת 1. Irreg. nouns.
 sit to, dwell, יָשַׁב, § 39; make
 to sit, place, *Hiph.*; pass.
Hoph.; a seat מוֹשֵׁב 1.
 slay to, הָרַג (die).
 slaughter to, שָׁחַט.
 sleep to, יָשַׁן *st.*; sleep, slumber
 נָדָם; sleep heavily רָדַם *Niph.*;
 sleep שָׁנָה 1., תְּנוּמָה; heavy
 (ecstatic) sleep תְּרִדְמָה, *e* firm.
 smell to, רוּחַ *Hiph.*; smell רִיחַ 2.
 smite to, נָגַף; pass. *Niph.*; נָכָה
Hiph. הִכָּה, pass. *Hoph.*; נָגַע;
 stroke, defeat מִנְפָּה, מִכָּה,
 נָגַע 2. *i*. (The word מִכָּה is
 of general use, the other
 two very commonly of divine
 plagues.)
 smoke עָשַׁן 1.
 snare, פֶּחַ 2., § 43.
 sole (of foot), palm, כַּף 2 *f.*
 § 43.
 some, (a little); מֶן partitive.
 son, בֶּן 3. Irreg. nouns.
 sore, רָע (bad).
 sorrow, heaviness, יָגוֹן 1.
 soul, נַפֶּשׁ 2. *f*.
 south, נֹגֵב 2.
 sow to, יָרַע; bear seed, *Hiph.*;
 seed יָרַע 2.
 speak to, דָּבַר *Pi.* (perf. in *e*); a
 word, thing דְּבַר 1.; everything
 כָּל דְּבַר, *nothing* לֹא—כָּל ד',
 or ד'—לֹא.
 spill to, שָׁפַךְ; pass. *Niph*.
 spirit, wind, רוּחַ *f*. 2.
 spoil to, plunder, שָׁלַל; spoil
 שָׁלַל 1.
 spread to, spread out (hands),
 פָּרַשׁ יָצַע *Hiph.*, § 39. 3.
 sprout to, צָמַח; make to sprout,
Hiph.; sprout, branch צָמַח 2.
i.; (grass).
 staff, מַקֵּל 3., pl. *ôth*.
 stall, lair, מְרִבֵּץ 3., (lie down).
 stand to, אָמַד; set up, *Hiph.*;
 קָיָם.
 steal to, נָגַב *Qal* and *Pi.*; pass.
Pu., *Niph.*; thief, נֹגֵב, *â*.
 star, כּוֹכֵב 1.
 still, yet, more, עוֹד; *suff.* as אֵין,
 see § 49; still alive עוֹד חַי;
 (again).
 statute (command); חֻקַּי 2., § 43,
fem. הִקְדָּה; (precept).
 stone, אֶבֶן 2.
 stranger, sojourner, גֵּר 1., § 41;
 strange, foreign נֹכְרִי (*nokhrî*).
 street, חוּץ 2.; pl. *ôth*; שׁוּק 2.;
 רֹחַב, *f*. pl. *ôth*.

strength, (strong).
 stretch to, נָמְה, also *Hiph.*; (put out); a bed מִטָּה.
 strip to, פָּשַׁט *Hiph.*
 strong be, חָזַק *st.*; אָמַץ *st.*; strengthen *Pi.*; אָצַם *st.*; strong חָזַק, עָז, עָצוּם; strength, חָזַק and *fem.*; עוֹ 2., § 43; פָּח 2., § 43.
 strive to, plead, רִיב, § 40, strife, plea רִיב 2., מְרִיבָה.
 suck to, יָנַק § 39; suckle, give suck, *Hiph.*; nurse, *part. Hiph.*, see § 29.
 suffer to, punishment, (be guilty): to suffer pain כָּאַב *st.* (pain).
 sun, שָׁמֶשׁ 2.
 swarm to, שָׂרַץ; *with acc.*; a swarm שָׂרַץ 2.
 swear to, שָׁבַע *Niph.*; oath שְׁבוּעָה.
 sweat, זָעָה *ē* firm.
 sweet be, מָתַק *st.*; sweet מְתוֹק 1., inflect. מְתוֹקָה.
 sword, חֶרֶב 2., *f.*
 sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).
 take to, לָקַח; *pass. Niph., Pu.*, § 33; prey, plunder מִלְקוֹחַ; take (capture in war &c.) לָכַד; *pass. Niph.*
 tall, גָּבַהַּ (great). *Cons.* גִּבְהָ.
 tambourine, תָּבַח 2., § 43.
 taste to, טָעַם; taste, sense טָעַם 2.

teach to, (learn), יָרָה *Hiph.*, הוֹרָה; law, instruction תוֹרָה.
 tell to, נָגַד *Hiph.*; *pass. Hoph.*; (count), (say), (speak).
 temple, הֵיכָל (palace).
 tent, אֹהֶל 2; pl. אֹהֳלִים.
 terrible, נוֹרָא (fear).
 testify to, עִיד *Hiph.*; witness עֵד.
 that, conj. כִּי; in order that לְמַעַן with *infin. cons.*, or *imperf.*; that is very often expressed by *vav consecut.*
 then, of time, אָז; then of transposition in thought, ו simple and *consecut.*
 thence, (there).
 there, שָׁם; thither שָׁמָּה; thence מִשָּׁם; where, whence &c. (who).
 there is (was), יָשׁ — *water* יֵשׁ מַיִם; *I have* יֵשׁ לִי &c.; *there is (was) not*, אֵין, *there is no water* — אֵין; *suff.*, see § 49.
 therefore, עַל־כֵּן.
 thief (steal).
 thigh, יָרֵךְ 1.; *cons.* יֵרֶךְ. See Add. Notes to first declens.
 thing, (speak).
 thither, (there).
 thorn, קוֹץ 2.
 thought, מַחְשָׁבָה, § 29. 2 (count), *cons. pl.* מִחָּ.
 thresh דָּוַשׁ; threshing-floor גֶּרֶן 2., pl. *ôth.*
 threshold, סָף 2. *i.*, § 43 Rem.
 throne, seat, כִּסֵּא 3., pl. *ôth.*
 thus, כֵּה.
 tidings, to bring, preach בָּשַׂר *Pi.*

till, cultivate, (serve).
 till, until, prep. עד; conj. עד
 אֲשֶׁר with *perf.* or *impf.* according to sense. *Suff.* § 49.
 time, עַת 2., § 43; time (*fois, mal*) פַּעַם 2. gen. *fem.*, plur. *im*, (prop. *step.*); twice פַּעַמַּיִם, three times שְׁלֹשׁ פַּעַמַּיִם.
 tingle to, צַל, § 42.
 together, יַחַד, יַחְדָּו.
 to-morrow, מָחָר.
 tongue, לָשׁוֹן 1. gen. *fem.*, pl. *ôth*.
 touch to, נָגַע; ב.
 tower, מִגְדָּל 1. pl. *im* and *ôth*.
 transgress, פָּשַׁע; *against*, ב; transgression פָּשַׁע 2. *i*.
 tread to, רָמַם.
 tree, עֵץ 1.; wood, *pl.* and עֵצָה.
 tremble to, רָגַז *st*.
 tribe, (sceptre).
 trust to, to flee for refuge to, חֶסֶד, ב; a place of refuge מִחֶסֶד; (confide), (flee).
 to try (as silver), צָרַף, בָּחַן; to try, prove, tempt נִסָּה *Pi*.
 turn to, overturn, turn into, הִפְךָ; pass. *Niph.*; (return).
 turn aside to, סוּר.
 twins, תֵּאֲמִים.
 two, § 48; they two, both of them, שְׁנֵיהֶם &c.; the second time, שְׁנִית

U.

under, (beneath).
 until, עַד, עָדִי &c.; (till). § 49.
 unto, אֶל, אֵלֵי &c., § 49.
 upright, יָשָׁר 1.
 upon, עַל; *suff.* § 49.
 upwards, מַעֲלָה, see עֹלָה in *Lex.*

V.

valley, בִּקְעָה 2., נַחַל 2., גֵּיא 2.
 valour, חֵיל 2 (force), § 41.
 vain, empty, רִיק, רִיק; vanity שְׁוֵא, רִיק.
 vengeance, נִקְמָה 1. (avenger).
 venison, צִיד 2., § 41.
 very, מְאֹד (prop. a noun).
 vine, גֶּפֶן 2.
 vineyard, כֶּרֶם 2.; vinedresser כֶּרֶם 3.
 violence, wrong, חֶמֶס 1.
 virgin, בְּתוּלָה.
 vision, מְרָאָה (see).
 visit to, (review), (oversee).
 voice, קוֹל 2.
 vow to, נָדָר; a vow נֶדֶר 2.

W.

walk to, *Hithp.* of go.
 wall, חוֹמָה.
 wander to, wave, tremble, נִוַּע; a wanderer, נָע *part*.
 war, (fight).
 wash to, רָחַץ; — clothes כִּבֵּם *Pi.* (*perf.* in *e*).
 waste away to, מָק *Niph.*

waste to, lay waste, שָׁמַם *Hiph.*

watch to, (keep).

water, waters, מַיִם pl.

water to, הִשְׁקָה (drink).

way, manner, דֶּרֶךְ 2. *c.*

weak, דָּל 1., § 43.

wealth, חֵיל 2 (force).

wean to, גָּמַל; pass. *Niph.*

weapon, כֶּלִי, *pl.* בָּלִים, *c.* כְּלִי.

wear to, (put on).

weary be, יָעַף *st.* § 39; weary,

יָעַף 1.

weep to, בָּכָה, § 44—45.

weigh to, שָׁקַל, pass. *Niph.*

well, בָּאָר 2. *f.*

west, יָם, § 43.

whelp, גּוֹר (lion).

when, בָּ, כִּי with inf. cons.; בְּאֲשֶׁר, כִּי with Finite forms.

when? how long? מָתַי, מִ' מָתַי.

where, whither &c., (who).

whether?, הֲ, § 49; אִם (or).

who, which, אֲשֶׁר, § 13. When

אֲשֶׁר is not used in the sense

of *he who*, *that which* (i. e.

is not a substantive), its

use appears to be that of

a mere particle indicating

relation, as it is both un-

inflected and ungoverned.

Hence relative sentences are

made as if they were direct,

except that this word stands

at the head of them: —

The man *who*

is with me הָאִישׁ א' הוּא אִתִּי

the man *whom*

I struck הִכִּיתִי אֹתוֹ „ „

the man *whose*

horse — הָאִישׁ א' סוּסוֹ

the place *where* —

הַמָּקוֹם א' שָׁם

The pronoun or particle in

the sentence may very readily

be omitted if no ambiguity

would arise; the Rel. is also

often omitted, particularly if

the rel. clause be an adjecti-

tival description of an *in-*

definite subject, but also other-

wise; and sometimes both may

be omitted.

who? interrog. § 13.

whole, (all).

why? wherefore? לָמָּה.

wicked, רָשָׁע 1.; wickedness

רָשָׁעָה 2.

wife, (woman).

wilderness, (desert).

willing to be, אָבָה, § 35.

wind, (spirit).

wine, יַיִן 2., § 41.

wing, border, extremity, כַּנָּף 1.

f. du. (pl. *ôth*).

wise be, חָכַם *st.*, impf. יִחְכֹּם;

wise חָכַם 1.; wisdom חֲכָמָה 2.

wish to, חָפֵץ *st.*

with, prep. עִם 2.; אֵת 2., § 43.

See *suff.* § 49; with of *in-*

strument ב.

withdraw to, (be far).

within, (inside), (midst).

witness עָד 1., § 41, (testify).

wolf, זָאֵב 2., *e* firm.

woman, אִשָּׁה. Table of Irreg.

Nouns.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber, (tree).

word, thing, matter, דָּבָר 1.

work to, (make).

wrestle to, אָבַק *Niph.*

write to, כָּתַב; pass. *Niph.*;
(count).

Y.

year, שָׁנָה 1., pl. *im* (*ôth* poet.);

a yearling שָׁבֵט; 20 years

old = son of 20 years.

yoke, עֵל 2., § 43.

yonder, See § 13.

young, younger, (little), § 47.

youth, young man, נָעָר, *f.* נַעֲרָה;

time of youth, נַעֲרִים.

VOCABULARY.

HEBREW AND ENGLISH.



אב *a father*; Cons., **אָבִי**. See Table of Irreg. Nouns.

אָבֵד *to perish*, (א"פ § 35).—Impf.

יֹאבֵד—Hiph. **הָאָבֵד** *to destroy*.

אָבֵה *to be willing* (א"פ § 35).—

Impf. **יֹאבֵה**.

אָבִיוֹן *m. poor*.

אָבֵן 2 *f., a stone*.

אָבַק Qal unus.—Niph. **נִאָבַק** *to wrestle*, Ex. 37.

אָדָם 1 *m., man*.

אָדָמָה 1 *f., the ground*.

אָדוֹן 1 *m., lord*.—Takes suff. of plur. noun. See Note 4, Ex. 40.

With prefix **לְאֹדֹנִי** &c.

אָדָרַת 2 *f., a mantle*, § 29. 2.

אָהַב *to love* (Pe. Gutt.).—Impf.

יֹאהֵב (and other forms).

אָהֶל 2 *m., a tent*, Pl. irreg. **אֹהֳלִים** and seldomer **אֹהֳלִים**.

אָוֹן 2 *m., vanity, wickedness*, § 41.

אוֹר *to be light, shine*, (ע"ו) Perf.

אוֹר Hiph. **הָאִיר** *to give light*.

§ 40

אוֹר 2 *m., light*. § 41.

מֹאֹר 1 *m., a light, luminary*; Pl. *im* and *oth*.

אָז adv. *then*.

אָזֶן 2 *f., the ear*.

אָח *m., a brother*. See Table of Irr. Nouns.

אָחָד *m., אַחַת f., one* § 48.

אֲחֵר adv. *afterward*; prep. *after, behind*; oftener **אֲחֵרִי**.—**אַחֲרִי** *after me* &c.

אֲחֵר adj., *another*; pl. **אַחֵרִים**.

אֲחֵרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*, § 30.

אֵיד 2 *m., calamity*, § 41.

אֵיךְ adv. *how? how!*

אֵין 2 (*nothing*), *there is not*; cons.

אֵין Suff. § 49.

אִישׁ *m., a man*. Table of Irreg. Nouns.

אִשָּׁה *f., a woman*. See Irreg. Nouns.

אָכַל *to eat* (א"פ § 35).—Hiph.

הָאָכִיל *to give to eat*.

אָכַל 2 *m., food*; **אָכְלָה** 2 *f., id*.

מֹאכֵל 1 *m., id*.

אֵל adv. *no, not*, with *Juss.*
 אֵל prep., *unto*. Suff. § 49.
 אֱלֹהִים *pl. m., God*.—(Sing. אֱלֹהִי used in poetry). With prefix.
 אֱלֹהִים &c., but 'מֵאֱלֹהִים.
 אֱלִיל *m., an idol*.
 אֵלִם 3 adj., *dumb*.
 אִם adv. *if*; אִם כִּי *except*.
 אִם 2 *f., mother*, § 43.
 אָמֵן *to be firm*.—Hiph. הִאָּמֵן *to believe*, ב, ל.
 אִמָּת 2 *i. f., truth* (אִמָּנִת).
 אָמֵץ *to be strong* (st. § 23).—Pi. *to make strong*.
 אָמַר *to say, to promise, intend* (א"פ § 35).
 אָנִי pron., *I*, § 12.
 אָסַף *to gather* (Pe. Gutt.).—Impf. יִאָּסֶף.—Niph. *to assemble, be assembled*, Ex. 38.
 אָף 2 *m., the nose, anger*.—Du. אָפִים *the nostrils, face*. (אָנַף *to breathe*).
 אָצֵל 2 used as prep. *beside; beside me* אָצֵלִי § 35. 2.
 אַרְבַּע *four*, § 48.
 אֲרֹז 2 *m., cedar*.
 אֲרִי 2 *m., a lion*, § 45.
 אֲרָךְ 2 *m., length*.
 אֲרֶץ 2 *f., earth, land*; pl. *ôth*.
 אָרַר *to curse* (Ayin Doub.).—Impf. יִאָּרַר § 42.
 אֵשׁ 2 *f., fire*, § 43.
 אֲשֶׁר rel. pron. *who, which*, § 13.
 אֲשֶׁרָה *f., Asherah, (the goddess or her symbol)*.
 אַתְּ a particle placed before the definite acc. Suff. § 49.

אַתְּ prep. *with*. Suff. § 49.

אַתָּה pron. *thou*, § 12.

אַתּוֹן 1 *f., a she-ass*.

ב

בָּ prep. *in, on, among; by of instrument*. § 14. Suff. § 49.

בְּאֵר 2 *f., a well*; pl. *ôth*.

בִּגְדֹ 2 *i. m., a garment, covering*.—Suff. בִּגְדוֹ, Note p. 17.

בֶּדֶד 2 *m. (separation), apart, alone; I alone* לְבִדִּי § 43.

בָּרַל Qal unus.—Hiph. *to separate, divide*.—Niph. *pass*.

בִּהֶמָּה 1 *f., cattle, tame beasts*; cons. בִּהֶמֹת, cons. pl. בִּהֶמֹת.

בֹּא *to come, go, go in* (ל"א, ע"ו).—Impf. יָבוֹא.—Hiph. הִבִּיא *to bring*. Hoph. *pass*. § 38, 40.

בּוֹר 2 *m., a pit*; pl. *ôth*, § 41.

בוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יִבוֹשׁ.

בָּזַז *to plunder, spoil* (Doub. Ayin § 42).—Imp. יָבֹז.

בָּחַר *to choose* (Ayin Gutt. § 36); acc., ב.

בָּטַח *to trust* (Lam. Gutt. § 37); in, ב.

בֶּטֶן 2 *i. f., the womb, heart*.

בֵּין 2 (*interval*) prep. *between, among*. Repeated before the second word and usually takes the numb. of its suff.—*between me and you* וּבֵינֵיכֶם.—For *me ... between ...* also בֵּין ... בֵּין Ex. 27.

בַּיִת 2 *m., a house*. See Irr. Nouns.

בִּכְרָה, *birthright*.

בֶּן 3 m., a son. See Irr. Nouns.

בָּנָה to build, apoc. impf. וַיִּבְנֶן.

בַּת 2 f., a daughter. See Irr.

Nouns.

בְּעַד 2 prep. behind, in at, out at,

ב' הַחֲלוֹן in at, out at the window;

ב' הַחוֹמָה over the wall.—Suff.

בְּעָרִי § 36. 2.

בָּעַל to marry, (Ay. Gutt.); part.

pass. f. בְּעֻלָּה married.

בָּעַל 2 m., lord, husband, Baal.

Suff. § 36. 2.

בֹּקֶר 2 m., morning.

בָּקַשׁ Qal unus. Pi. בִּקֵּשׁ to seek.

בָּרָא to cut, fashion, to create (ל"א

§ 38).—Niph. pass.

בָּרִיא 1 adj., fat.

בְּרִית f., a covenant; ב' כָּרַת to

make a covenant; ב' הָקִים to

establish a covenant.

בָּרַךְ to kneel.—Pi. בִּרַךְ to bless;

Pu. pass. (§ 36);—blessed בְּרוּךְ

1 part. Qal.

בָּרֶךְ 2 i. f. the knee, du.

בְּרָכָה 1 f., a blessing.

בָּשָׂר 1 m., flesh.

בָּשַׁל to boil.—Pi. to boil, seethe.

ג

גָּאַל to redeem (Ay. Gutt. § 36).

גָּבַר to be strong, prevail (st. § 22).

גִּבּוֹר m., a hero, mighty man.

גְּבִירָה 2 i. f., lady, mistress,

§ 29. 2.

גִּדִּי 2 m., a kid, § 45.

גָּדַל to be great, to grow (st.

§ 22).—Pi. to magnify, bring

up (a child).—Hith. to magnify oneself.

גָּדוֹל 1 adj. great, elder.

גּוֹי m., a nation. Pl. גּוֹיִם, cons.

גּוֹיִם the gentiles.

גָּוַע to die, expire (Lam. Gutt.

§ 37).

גּוֹרֵל 1 m., lot; pl. ôth.

גִּיל 2 m., joy, § 41.

גָּלָה to uncover, reveal (ל"ה § 44).—

Niph. pass.—Hith. to uncover

oneself.

גָּלַל to roll (Doub. Ay.).—Impf.

יָגַל.—Hiph. הָגִיל to roll. Niph.

נָגַל to be rolled.

גַּם adv. also; גַּם . . . גַּם both . . .

and.

גָּמַל to wean. Niph. pass.

גֵּן 2 c., garden, § 43.

גָּנַב to steal.—Pi. id. Pu. pass.

גֵּר 1 m., a stranger, § 41.

גָּרַשׁ to drive out (Ay. Gutt. § 36);

oftener Pi.—Niph. pass.

ד

דָּב 2 c., a bear, § 43.

דָּבַק to cleave (st. § 22); to ב.

דָּבַר Qal unus. except Act. part.

דִּבֶּר speaking.—Pi. דִּבֵּר to speak.

—Pu. pass.

דִּבְרָה 1 m., a word, thing.

דְּבַשׁ honey.

דָּג 1 m., a fish; f. דִּגְיָה.

דּוֹר 2 m., generation; pl. îm and

ôth, § 41.

דֶּלֶת 2 f., a door (door-leaf); du.

דִּלְתָּיִם.

דָּם 1 *m.*, blood; *your blood* דָּמְכֶם.

—דָּמִים blood spilt. § 18. 3.

דָּמַם *to be silent* (*Doub. Ay.*). Impf.

יָדַם. § 42.

יָדַע see יָדַע.

דֶּרֶךְ 2 *c.*, a way.

דָּרַשׁ *to seek; unto* אֵל.

דָּשָׂא 2 *m.*, (young) grass.

דָּשָׂא Qal unus.—Hiph. *to produce*
grass (*denom.*).

ה

ה (הָלֵ) Art., *the*. § 11.

הָ particle of interrogation. § 49.

הֲלֹא *not?*

הָדָר 1 *m.*, honour, majesty.

הוּא pron. § 12.

הוֹד *m.*, glory, splendour.

הָיָה *to be* (לִ"ה and *Lam. Gutt.*

§ 45. 2).—Impf. יִהְיֶה, apoc.

יְהִי.—Inf. Cons. לְהִיזֹת, הִיזִית &c.

הֵיכָל 1 *m.*, palace, temple.

הַפּוֹת. See נִכְה.

הֵלֹם adv. *hither*.

הֵלֵךְ *to go*.—Impf. יֵלֶךְ.—Hiph.

הוֹלִיד (See § 39. Rem. b.).—

Hithp. הִתְהַלֵּךְ *to walk, go about*.

הֵן adv. *behold, lo!* Suff.

§ 49.—Followed chiefly by the

Part. הִנְנִי מֵבִיא *behold I (do, will) bring*.

הִפָּךְ *to turn, to change into* (*Pe*
Gutt. § 34).—Niph. נִהְפָּךְ *pass.*

הַר 2 *m.*, hill, mountain, § 43.

הָרַג *to kill, slay* (*Pe Gutt.* § 34).

—Niph. *pass.*

הָרָה *to conceive* (לִ"ה § 44 &c.).

—Impf. תִּהְרָה, apoc. וַתֵּהָר.

ו

וֹ Conj. and. § 15.

ז

זֶאֱבֵק 2 *m.*, a wolf (*ē* remains).

זָבַח *to sacrifice, slaughter* (*Lam.*

Gutt. § 37).

זֶבֶח 2 *i. m.*, a sacrifice.

זֶמֶן 3 *m.*, an altar. Pl. *ôth.*

§ 30.

זֶה dem. pron. *this*. § 13.

זָהָב 1 *m.*, gold.

זַיִת 2 *m.*, an olive. § 41.

זָכַר *to remember*.—Niph. *pass.*—

Hiph. *to mention, commemorate*.

זָכָר 2 *m.*, memory, memorial.

זָכָר 1 *m.*, a male.

זָעָה 2 *f.*, sweat (*ē* firm).

זָעַק *to cry out* (*Ay. Gutt.* § 36).

זָקֵן *to be old* (st. § 22).—Inf.

יִזְקֶנָּה.

זָקֵן 1 adj. *old*; noun *elder*. § 18.

זָקָנִים *m.*, old age.

זֶרֶע *f.*, the arm; pl. *îm, ôth.*

זָרַח *to shine, rise* (of star), § 37.

זָרַע *to sow* (§ 37).—Hiph. הִזְרִיעַ

to yield seed.

זָרַע 2 *m.*, seed; cons. *reg.* and זָרַע.

ח

חָבֵא Qal unus.—Hiph. הִחָבֵא *to*

hide.—Niph. נִחָבֵא *to hide one-*

self; Hithp. *id.*

חָבַשׁ *to bind, bind up, saddle*,

(§ 34).

תָּנַג to keep a feast (§ 42 ע"ע).—

Impf. יָחַג.

הַג 2 m., a feast (hajj) § 43.

תָּרַל to cease, leave off (st. § 22).

חָדָשׁ 1 adj. new.

חָדָשׁ 2 m., new moon, month, § 35.

חֹול 2 m., sand. § 41.

חוֹמָה f., a wall.

חוּץ 2 m., outside, street, field; pl.

ôth.—הַחוּצָה to the outside.—

לְמַחוּץ on the outside of.—

חָזַק to be strong (st. §§ 22, 34).

חָזַק 1 adj. strong.

חָטָא to sin (§ 34).—Hiph. חִתְּמִיא
to condemn as sinful.

חָטָא 3 (part.) a sinner, used in
sing., but חָטָא adj. used in pl.

חָטָא 2 m., sin, § 38. 2.

חָיָה to live (ל"ה § 45. 2).

חַי to live (ע"ע § 42).

חַי 1 adj. living, f. חַיָּה, § 43.

חַי 2 m., life; cons. חַי; mostly
used in pl. חַיִּים life.

חַיָּה f., a living creature, beast.

חַיִל 2 m., force, valour, power.
§ 41.

חֵיק 2 m., bosom. § 41.

חָכָם 1 adj., wise. § 35.

חָכְמָה 2 f., wisdom. § 29.

חָלִי 2 m., disease, sickness. § 45.

חָלַל—Hiph. הִחָל to begin (§ 42).—

Hoph. הוּחַל pass.

חָלַם to dream (§ 34).

חֲלוֹם m., a dream; pl. ôth.

חָמַד to desire (st. § 22).—Impf.

יִחְמַד, (יִחְמַד).—Niph. נִחְמַד pass.

חַמּוֹר m., an ass.

חָמָם 1 m., violence, injury. § 35.

חָנַן to pity (ע"ע § 42).—Impf.

יִחַן יִחַנֶּה=יִחַנֶּה Gen. 43. 29.

חֶסֶד 2 m., mercy, kindness.

חָפֵץ to desire, wish (st. § 22,

§ 34).—Impf. יִחַפֵּץ, יִחַפֵּץ.

חָפֵץ 1 adj., desiring, § 35. Add.

Note 4 to First Decl.

חֵץ 2 m., arrow. § 43.

חֲצָר 1 c., enclosure, court, village;

pl. îm, ôth. § 35.

חֹק 2 m., statute. § 43.

חָרַב to dry up, be waste (st. § 22).

חֶרֶב 2 f., sword.

חָרָה to be hot, angry.—Imp. apoc.

וַיִּחַר

חָרְפָה 2 f., a reproach.

חָשַׁב to think, reckon (§ 34).—

Impf. יִחְשַׁב.

חֹשֶׁךְ 2 m., darkness.



חָטָה to be clean (st. § 22, § 36).—

Pi. טָהַר to cleanse.

חָטָה 1 adj., clean.

חָטָה to be good (ו"ע § 40).—Perf.

טָוַב. Other parts from יָטַב.—

Impf. יִיטַב.—Hiph. הִיטִיב.

§ 39.

טָוַב 1 adj., good. § 41.

טָוַב 2 m., the good, best. § 41.

טָעַם to taste (§ 36).

טָעַם 2 m., taste, sense. § 36. 2.



יָאֵר m., stream (esp. Nile).

יָבֵשׁ to be dry (st. § 22, § 39).

יָבֵשָׁה 1 f., dry land.

יָד 1 *f.*, *hand*. Your hand יָדְכֶם;
pl. יָדוֹת *hands fig. (handles)*.

יָדַע *to know* (פ"ו § 39).—Impf.

יָדַע.—Inf. Cons. יִדְעַת.—Niph.

נִוְדַע *pass.*—Hiph. *to make known*.

יְהוָה *Jehovah, the Lord*. The vowels are those of יְהוָה *lord*.

Scholars are mainly agreed on the pointing יְהוָה. With prefix לִיהוָה (i. e. לְאֵלֵינוּ).

יְהוּדָה *Judah*.

יוֹם 2 *m.*, *a day*. Table of Irr. Nouns.

יוֹנָה *f.*, *a dove*; pl. *im*.

יָטַב *see טוב*.

יַיִן 2 *m.*, *wine*. § 41.

יָכַל *to be able* (§ 39).—Impf. יֹכֵל.

יָלַד *to bear* (פ"ו § 39).—Impf.

יֹלֵד.—Hiph. *to beget*.—Pu. *to be born*.

יָלֵד 2 *m.*, *a boy*. § 29.

יְלֵדָה 2 *f.*, *a girl*.

מִוְלָדָת 2 *f.*, *native land*. § 29. 2.

יָם 2 *m.*, *sea*; cons. יָם except in

יַם־סוּף *Red sea*. § 43.

יָנַק *to suck* (פ"ו § 39).—Hiph.

מִיָּנִיק *to give suck*; hence מִיָּנִיקָה 2 *f.*, *a nurse*. § 29. 2.

יָסַף *to add* (פ"ו § 39).—Other parts in Hiph. הוֹסִיף.

יָעַף *to be weary*.—Impf. יִיעָף.

יָעֵף 1 *adj.*, *weary*.

יָעַץ *to advise, counsel* (§ 39).—

Impf. יִיעָץ.—Niph. נִוְעַץ.

עֲצָה 1 *f.*, *counsel*.

יָפָה 1 *adj.*, *fair*. § 45.

יָצָא *to go out* (פ"ו § 39).—Impf.

יֹצֵא; inf. cons. יֵצֵאת (for יֵצְאת).

—Hiph. *to bring out*.

מוֹצֵא 1 *m.*, *an outgoing*. § 39. 38.

יָצַג Hiph. הִצִּיג *to set, place*. (§ 39. 3).

יָצַע Hiph. הִצִּיעַ *to spread* (§ 39. 3).

יָצַר *to form* (§ 39).

יִצְרָה 2 *m.*, *form, imagination*.

יָקַד *to burn*.—Impf. יֹקֵד, יִקְדָּה—

Hoph. *pass*.

יָקַץ Qal unus. except Impf. יִקְץ.

to awake (§ 39).—Perf. &c. in

Hiph. הִקְצִין.

יָרָא *to fear* (§ 39).—Impf. יֹרֵא.

Inf. Cons. יִרְאֶה.—Niph. נִוְרָא;

part. *id. terrible*. Followed by

מִן, מִפְּנֵי, and פֶּן.

יָרָא 1 *adj. fearing*.

יָרַד *to go down* (§ 39).—Impf.

יֹרֵד &c.—Hiph. הוֹרִיד *to bring*

down.—Hoph. *pass*.

יְרוּשָׁלַם *Jerusalem*.

יָרֵחַ 1 *m.*, *the moon*.

יָרֵךְ 1 *f.*, *the thigh, side*; Cons.

יָרֵךְ. See Add. Note 3 First

Decl.

יָרְכָה 2 *f.*, *side, end*.—Du. יִרְכְּתֶיךָ,

cons. יִרְכְּתִי.

יָרַשׁ *to inherit* (§ 39. Par.)—

Hiph. הוֹרִישׁ *to dispossess,*

destroy. Niph. *Pass*.

יֵשׁ *there is*—*There is water* מֵיִם.

יָשַׁב *to sit, dwell, inhabit* (§ 39).—

Impf. יֹשֵׁב.

יֹשֵׁב 3 *part. inhabitant*.

מוֹשֵׁב 1 *m.*, *a seat*.

יָשַׁן *to sleep* (§ 39).—Impf. יֹשֵׁן.

ישע Qal unus.—Hiph. הוֹשִׁיעַ to save.—Niph. pass.
 יִשְׁע 2 m., salvation.
 יְשׁוּעָה f., id.
 הַיְשׁוּעָה f., id.
 יָשָׁר 1 adj., upright, righteous.
 יֹתֵר 2 i., remnant, rest.

ב

בְּ prep. as, like. Suff. § 49. With rel. בְּאִשֶּׁר as, when. When he kept בְּאִשֶּׁר שָׁמַר, or בְּשָׁמְרוֹ (inf. Cons. § 31).
 כָּבֵד to be heavy, severe (st. § 22).
 —Pi. to make heavy, harden, honour.—Niph. be honoured.
 כָּבֵד 1 adj., heavy, severe, laden.
 (See Add. Note 3 First Decl.).

כְּבוֹד 1 m., honour, glory.

כֹּה adv. thus.

כֹּהֵן 3 m., a priest. § 36.

כּוֹכֵב 1 m., a star.

כּוֹן Qal unus.—Hiph. הִכִּין to set, establish.—Pôlél כּוֹנֵן id.—Niph., Pôlāl, pass.

כִּי conj., that, for, because; of time when, whenever. כִּי אִם except.

כֶּלִּא 2 i. m., a prison. § 38.

כֶּלֶב 2 m., a dog.

כָּלָה to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.

כֹּל 2 m., all. § 43. כָּל־דָּבָר every-thing; כָּל־דָּבָר . . . לֹא nothing.

כֵּן adv., so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal unus. except partit.—Pi. כָּסָה to cover.—Pu. pass.

מְכֶסֶה 1 m., a covering. § 45.

כֶּסֶף 2 m., silver, money.

כַּף 2 f., palm of hand, sole; du. § 43. Pl. ôth.

כָּפַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. pass.

כֶּפֶר 2 m., bribe, ransom.

כִּפּוּר m., young lion.

כְּרוּב m., cherub.

כֶּרֶם 2 m., vineyard.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַת to cut off, cut down.—Niph. pass. כָּ' בְּרִית to make a covenant.

כָּתַב to write.—Niph. pass.

כֶּתֶף 1 f., shoulder. Add. Note 3 to First Decl.

ל

לְ prep. to, for. See § 14 and § 49.

לֹא adv. not, no.

לֵב 2 m., the heart, § 43. Pl. ôth.

לֵבָב 1 m., id. Pl. ôth.

לְבַד alone. See בָּד.

לָבַשׁ to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. Ex. 37.

לָחַם to eat, consume (§ 36).—Niph. to fight. With עִם; against לְ, עַל, for.

לֶחֶם 2 c., bread.

מִלְחָמָה f., war. § 29. 2.

לַיְלָה usually לַיְלָה with He of acc., 2 m., night. Pl. לַיְלוֹת § 41.

לָכַד *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לָמַד *to teach.*

לָמָּה *adv., why?* (לָּמָּה).

לְמַעַן *conj., prep., in order that, to; for the sake of, with infin. and impf.* (עֲנֵה).

לָקַח *to take* (§ 33. 4).—Impf.

יָקַח.—Inf. Cons. קָחַת.—Niph.

נָלַקַח *pass.*—Pu. *id.*—Hoph.

יָקַח *id., in impf.*

מִלְקָח *m., plunder.*

מִלְקָחִים *m. du., tongs.*

לָקַע *to lick* (§ 42). Impf. יָלַק.—

Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מְאֹד *adv., very; also בְּמְאֹד, 'm.*

מֵאָה 1 *f., hundred; du. מֵאָתַיִם.*

§ 48.

מְאוּמָה *anything* (prop. *a fleck*).

מְאוֹר. See אֹר.

מֵאֵל. See אֵל.

מִבּוֹל *m., the flood.*

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf.

יָמַד.—Niph. *pass.*

מָה *pron. what? what,* § 13. *interj.*

how! how?

מוּג *to melt* (§ 40).—Niph. *pass.*

מוֹלֶדֶת. See יָלַד.

מוֹצֵא. See יָצָא.

מָוַת *to die* (§ 40). Perf. מָת.—

Impf. יָמוּת.—Hiph. הָמִית *to*

kill.—Pó'lel מוֹתֵת *id.*—Hoph.

pass.

מֵת 1 *part., dead.*

מָוַת 2 *m., death* (§ 41).

מִזְבֵּחַ. See זָבַח.

מָחָה *to blot out, destroy* (§ 44).

מָחָר 1 *to-morrow.*

מָטָה. See נָטָה.

מָטַר Qal unus.—Hiph. *to rain.*

מָטַר 1 *m., rain.*

מִי מָה *pron. who? who; what?*

§ 13. With prep. בְּמָה *how?*

by what?—מִי יִתֵּן *Oh that!* with

Impf. &c.

מַיִם *pl. m., water.* Irreg. Nouns.

מִינִיקָה. See נָגַק.

מִכְסָּה. See כִּסָּה.

מָכַר *to sell.*—Niph. *pass.*

מָלָא *to be full* (st. § 22, 38); *of,*

acc.—Niph. *to be filled.*—Pi.

to fill; with two acc.

מָלָא 1 *adj. full.*

מִלְאָךְ 1 *m., angel, messenger.*

מִלְאָכָה *f., work; cons. מְלָאכָה.*

§ 29. 2.

מָלַט Qal unus.—Niph. *to escape.*

—Pi. *to rescue, deliver.*

מָלַחָה. See לָחַם.

מָלַךְ *to rule, be king; over, על, ב,*

—Hiph. *to make one king.*—

Hoph. *pass.*

מָלְךְ 2 *m., a king.*

מִלְכָּה 2 *f., a queen.*

מִמְלָכָה, מְמָלְכָה *a kingdom* § 29. 2.

לָקַח. See יָקַח.

מִן *prep.* (§ 14), *out of, from,*

away from; hence of cause by,

on account of. Suff. § 49.

Compar. degree § 47.

מָנָה *to count, number,* § 44.—

Niph. *pass.*

מְנוּחָה. See בּוֹחַ.

מִנְחָה 2 f., an offering, present.

מָסַע a journeying.

מִסְפָּר 3 m., mourning. § 30.

מִסְפָּר. See סָפַר.

מַעֲבֵר. See עָבַר.

מְעַט 2 m., a little, some, a few.

Add. Note 2 to second Decl.

מַעֲלָל 2 m., an evil deed. Ex. 23.

מַעֲשֵׂה. See עָשָׂה.

מָצָא to find (§ 38).—Niph. pass.

מִצְוָה. See צִוָּה.

מִצְרַיִם Egypt.

מִקּוֹם. See קוּם.

מִקָּל 3 m., a staff, § 30. Pl. *ôth*.

מָקַע Qal unus. (§ 42).—Niph. to melt away.

מִקְרָא. See קָרָא.

מִרְאָה. See רָאָה.

מָרַר to be bitter (§ 42 Rem. a).—

Imp. יִמַּר.—Hiph. הִמַּר to make bitter.

מָר 1 adj., bitter; Aramean form of fem. מִרְאָה.

מְרִיבָה. See רִיב.

מִשְׁכָּן. See שָׁכַן.

מִשָּׁל to rule; over, ב.

מִשָּׁל 1 m., a proverb.

מִשְׁמֵר. See שָׁמַר.

מִשְׁפָּט. See שָׁפַט.

מִתָּק to be sweet (st. § 22).

מִתּוֹק 1 adj., sweet; f. מִתּוֹקָה.

Add. Note 6 to First Decl.

נ

נָא enclitic particle of entreaty;

נֹאֲלִי dissuasive.

נָבַא Qal unus. (§ 38).—Niph. to

prophesy.—Hith. *id.*; also to act like a prophet.

נָבִיא 1 m., a prophet.

נָבַח to bark (§ 37).

נָבַט Qal unus. (§ 33).—Hiph.

נִבֵּיט to look.

נָבֵלָה 1 f., a corpse, carcase.

נָגַד Qal unus. (§ 33).—Hiph.

נִגְדֵי to tell, shew.—Hoph. pass.

נִגְדָּה 2 prep., before, in presence of;

Suff. נִגְדִי.

נָגַע to touch, smite (§ 33, 37).—

Pi. *id.*—Hiph. make to touch, reach to, בָּ.

נִגְעָה 2 i. m., a stroke, plague.

נִגְּף to smite, defeat (§ 33).—Impf.

יִגְּף.—Niph. pass.

נִגַּשׁ Perf. Qal not in use.—Impf.

יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ

to draw near.—Hiph. to bring near (§ 33).

נָגַד 1 m., a fugitive (part. of נִגְדָּה).

נָגַד to vow (§ 33).

נִגְדָּה 2 m., a vow.

נָהָר 1 m., a river (§ 36). Pl. *îm* and *ôth*.

נָחַי to rest (§ 40).—Hiph. הִנִּיחַ

to give rest to (dat.); and הִנִּיחַ

to set down, deposit, place; with

vav וַתִּנַּח Ex. 40.

מְנוּחָה 1 m., resting-place.

נָזַם to flee (§ 40).

נָזַע to move about (§ 40); part. נָזַע

a wanderer.

נָחַל to inherit, possess.—Hiph. to

give to inherit.—Hoph. pass.

נָחַל 2 m., a brook, wady. Ex. 37.

נָחַם Qal unus.—Niph. נִחַם to

repent, to pity.—Pi. *to comfort* (§ 36).
 נָחַשׁ 1 *m.*, a serpent.
 נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. נֹטֶה, apoc. נָט.—
 Hiph. *id.*
 מִטָּה *f.*, a bed.
 נָטַע *to plant* (§ 33, 37).—Impf. נֹטֵעַ.
 נָכַח Qal unus. (§ 33, 44).—Hiph. נֹכַח, *to smite*; impf. apoc. נָךְ.—
 Hoph. *pass.*
 מִכָּה *f.*, a stroke.
 נָמַר 1 *m.*, a leopard.
 נָסַךְ *to pour out, found; set, establish.*
 נִסְךְ 2 *i. m.*, a drink offering.
 נָע. See נִנְעַה.
 נָעַר 2 *m.*, a lad, § 36; *f.* נַעֲרָה a girl.
 נָפַל *to fall* (§ 33). Impf. נֹפֵל.—
 Hiph. הִנְפִיל *to make fall, cast.*
 נָפַשׁ 2 *f.*, breath, soul. Pl. *ôth.*
 נָצַב Qal unus. (§ 33).—Hiph. נֹצֵב, *to set, place.*—Hoph. *pass.*
 —Niph. *reflex.* and *pass.*
 נָצַל Qal unus (§ 33).—Hiph. נֹצֵל, *to deliver.*—Hoph. *pass.*
 נָקִי 1 adj., innocent.
 נָקָמָה 1 *f.*, vengeance.
 נִשָּׂא Qal unus. (§ 33, 38).—
 Hiph. הִנְשִׂיא *to deceive, beguile.*
 נָשַׁק *to kiss* (§ 33).—Impf. נֹשֵׁק (also in *o*); *dat.*
 נִשָּׂא *to lift up, take up, raise* (§ 33, 38). Impf. נֹשֵׂא. Inf. נִשְׂא.
 Cons. שָׂאת, שָׂאת.—Niph. *pass.*

נָתַן *to give, put, account* (§ 33, 4).
 Perf. נָתַתִּי, נָתַתָּ &c. Impf. נֹתֵן.
 Inf. Cons. נָתַתִּי, נָתַתָּ.

ס

סָבַב *to turn, turn away* (§ 42).—
 Hiph. *to turn* (act.). See Parad.
 סָגַר *to shut.*—Niph. *pass.*
 סוּם 2 *m.*, a horse; סוּמָה *f.* collect.
 סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away.*
 סֶלֶם 1 *m.*, a ladder.
 סָמַךְ *to lean, press upon.*—Niph. *reflex.* *to lean.*
 סָעַד *to sustain, refresh* (§ 36).
 סָפַר *to count, write.*—Pi. סָפַר *to recount, declare.* Part. Ex. 26.
 סָפַר 3 *m.*, part. scribe.
 סֵפֶר 2 *m.*, a book.
 מִסְפָּר 1 *m.*, number.
 סָתַר chiefly in Hiph. *to hide.*—
 Niph. *reflex.* and *pass.*, Hithp. *reflex.*

ע

עָבַד *to labour, till, serve* (§ 34).
 Niph. *pass.*
 עָבַד 2 *m.*, a servant (§ 35).
 עָבַר *to pass, pass over, cross* (§ 34).
 —Hiph. *to bring over, make pass.*
 עָבַר 2 *m.*, the other side; prep. *beyond.*
 מַעְבָּר or מַעְבֵּר 1, 3 *m.*, a ford (cons.).
 עָבַר 1 *m.* (cons.) as prep. with

- ב** on account of; **בְּעִבְרִי** for my sake.
עֵגֶל 2 m., and **עֵגְלָה** 2 f., calf, heifer (§ 35).
עֵד Hiph. **הָעֵד** to testify, bear witness, protest (§ 40).
עֵד 1 m., part., a witness.
עַד prep. until, till. Suff. § 49.
עוֹד adv. still, yet, again (encore). Suff. like **אֵין** § 49.
עוֹן 1 m., guilt, sin. Pl. *îm*, *ôth*.
עוֹלָם 1 m., what is hidden, hence time long past, or long future, age, eternity; **מֵעוֹלָם** from of old; **לְעַד** for ever.
עוֹף to fly (§ 40).
עוֹף 2, a bird, fowl.
עוֹר 3 adj., blind.
עוֹז 2 m., strength (§ 43).
עוֹב to leave, forsake (§ 34).—Niph. pass.
עוֹרֵץ to help (§ 34).
עוֹרֵץ 2 m., help. Suff. **עוֹרִי** § 35.
עֵין 2 f., the eye, du. § 41. Pl. **עֵינֹת** wells.
עִיר 2 f., a city. Pl. **עָרִים**, cons. **עָרִי**.
עָלָה to go up, break (of day) (§ 34, 44).—Impf. **יַעֲלֶה**, apoc. **יֵאֵל**.—Hiph. **בְּרִיחַ** bring up, offer up.
עַל prep., upon, over. Suff. § 49.
עִם prep., with, along with. Suff. § 49.
עַם 2 m., people. § 43.
עָמַד to stand (§ 34).—Hiph. set, place.
עָנָה to be low, afflicted (§ 44).—Pi. to afflict.
עָנִי 2 m., affliction. § 45.
עָנָה to answer, witness (§ 44); against **ב**.
מַעֲנָה m., answer, purpose; contracted **מֵעֵן** used as prep. **לְמַעַן** because of; as conj. in order to.
עָנָן 1 m., a cloud.
עָנָן Qal unus.—Pi. to cloud, to bring on clouds; inf. cons. with Suff. **עָנְנִי** for **עָנְנִי** Note p. 9, 112.
עָפָר 1 m., dust. § 35.
עֵץ 1 m., tree. § 18. 3.
עָצָה. See **יָעַץ**.
עָצָם to become strong, numerous.
עָצוּם 1 adj., strong.
עָצָם 2 f., a bone. Pl. *îm*, *ôth*.
עָרַב 2 m., evening.
עָשָׂק to oppress, injure (§ 34).
עָשָׂה to do, work, make (§ 34, 44).—Impf. apoc. **יַעֲשֶׂה**.—Niph. **נַעֲשֶׂה** pass., but fem. **נַעֲשֶׂתָה**.
מַעֲשֶׂה m., a work. § 45.
עַתָּה 2 c., time. Pl. *îm*, *ôth*. § 43.
עַתָּה adv. now.



- פֶּה** m., mouth. Irreg. Nouns.
עַל־פִּי according to, Ex. 39.
לְפִי הָרֶבֶץ with the edge of the sword.
פָּח 2 m., snare. § 43.
פֶּלֶא 2 i. m., a wonder.
לְפָנִים 1 m., pl. face, faces. formerly, **לְפָנִי** before, **לְפָנִי** before me.
פֶּן conj., lest, with impf.

פָּעַל *to do* (§ 36); part. פֹּעֵל *a worker.*

פָּעַל 2 m., *a work.* § 36.

פָּקַד *to visit, inspect, review.*—
Niph. pass.—Hiph. *to com-*
mit to.

פָּקִיד 1 m., *an overseer.*

פָּקִיד m., *a precept.*

פָּתַח *to open (of eyes &c.)* (§ 37).
—Niph. pass.

פָּר 1 m., *an ox; f. a cow.* § 43.

פָּרָה *to be fruitful, bear fruit*
(§ 44).

פָּרִי 2 m., *fruit.* § 45.

פָּשַׁע *to rebel; against, ב.*

פָּשַׁע 2 i. m., *rebellion, trans-*
gression.

פֶּת 2 i. m., *a morsel, bit.* § 43.

פָּתַח *to be open* (§ 44).—Hiph.
to make open, to enlarge; impf.
apoc. יָפַת.

פָּתִי 2 m., *simple.* § 45.

פָּתַח *to open.* § 37.

פֶּתַח 2 i. m., *an opening, door.*

מַפְתָּח 3 m., *a key; an opening;*
cons. מִפְתָּח. § 30 Rem.

צ

צֹאן 2 c., *a flock (small cattle).*

צָבָא 1 m., *a host, time of service.*
Pl. *ôth.*

צָדַק *to be righteous, just* (st. § 22).
—Hiph. (Pi.) *to justify.*—
Hithp. *to justify oneself.*

צָדִיק 2 i. m., *righteousness.*

צָדִיקָה 1 f., *id.*

צָדִיק *righteous, just; only mas.*

צֹדַד *to hunt* (§ 40).

צֹוָה Qal unused. Pi. צִוָּה *to com-*
mand, charge. Impf. apoc. יִצֹּו,
imp. צִו.—Pu. pass.

מִצְוָה f., *a command.*

צֶלַל 2 m., *a shadow.* § 43.

צֶלֶם 2 m., *an image, likeness.*

צָלַל *to halt, limp* (§ 37).

צֵלַע 1 f., *side, rib; cons. צֵלַע,*
צֵלַע. Add. Note 3 First Decl.

צָמַח *to sprout* (§ 37).—Hiph. *to*
make sprout.

צָמַח 2 i. m., *a sprout, branch.*

צָעַק *to cry out.* § 36.

צָפַן *to hide, lay up.*

צָפוֹן 1 m., *the north.*

צִפְרֹדֶצַּ 3 m. (in pl.), *a frog.*

צָר 1 adj., *adversary.* § 43.

ק

קָבַע *to curse* (§ 42).

קָבַץ *to collect, gather.*—Pi. *id.*

קָבַר *to bury.*—Niph. pass.

קֶבֶר 2 i. m., *a grave.*

קֹדֶשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify.*—

Hiph. *id.*—Niph., Hithp. *re-*
flexive.

קָדוֹשׁ 1 adj., *holy.*

קִדְשׁ 2 m., *holiness, sanctuary.*

מִקְדָּשׁ 1 m., *sanctuary.*

קוֹל 2 m., *voice, sound.* § 41.

קִים *to arise, stand* (§ 40 Parad.).

—Hiph. *to set up, establish.*

קָם 1 part., *standing.* § 41.

מָקוֹם 1 c., *a place.* Pl. *ôth.*

קוֹץ 2 m., *thorns.* § 41.

קטן *to be little* (st. § 22 Parad.).

קטן 1 adj., *little* (not inflected but very common).

קטן 1 adj., *little*, *f.* קטנה (inflected form). Add. Note 5 First Decl.

קלל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קל 1 adj., *light, swift*. § 43.

קנה *to acquire, buy, possess*. § 44.

מקנה *m.*, *possession, property, cattle*. § 45.

קץ 2 *m.*, *end*. § 43.

קצר *to be angry*.

קצר 1 adj., *short*.

קרא *to call, cry, read*.—Pu. pass.

קרא לו קין *he called him Cain*;

נקרא לו *he was called*. See

§ 43, p. 109.

מקרא 1 *m.*, *an assembly*. § 38.

קרא and קרה *to befall, acc.* Ex. 38.

Inf. Cons. *f.* קראה, with prep.

לקראת *to meet me*; לקראת האיש

to meet, against, the man.

קרב *to draw near, come near* (st.

§ 22).—Hiph. *to bring near,*

to offer.

קרוב 1 adj., *near, neighbour, relative*.

קרב 2 *i. m.*, *inside, heart*. בקרבי

within me; בקרב העיר *within,*

in the midst of, the city.

קרן 2 *f.*, *horn*.

קרע *to tear, rend* (§ 37).

קשת 2 *f.*, *a bow*.

ר

ראה *to see* (§ 44).—Impf. ראה, apoc. ירא, ירא &c., but וירא 3 *m.*, 3 *f.* יירא.—Niph. pass., *to appear*.—Hiph. *to shew, two acc.*

מראה *m.*, *a sight, appearance, face*. § 45.

ראש 2 *m.*, *head*; pl. ראשים. § 41.

ראשון adj., *first, former*.

רב *to be many* (§ 42), used only in Perf. and Inf. Cons.

רב 1 adj., *great, much*; pl. many. § 43.

רבה *to increase, multiply* (§ 44); impf. apoc. ירב and ירב.—Hiph. *to multiply, cause to increase*.—Inf. abs. הרבה; הרבה adv. *much*.

רביעי adj., *fourth*. § 48.

רביץ *to lie down* (of beasts) (st. § 22).

מרבץ 3 *m.*, *a stall, lair*; cons. מרבץ § 30. Rem.

רגל *to slander*.

רגל 2 *f.*, *a foot*. du.

רדף *to pursue*.—Pi. id.

רוח 2 *c.*, *breath, wind, spirit*. Pl. ôth.

רום *to be high, to rise up* (§ 40).

—Hiph. *to lift up*. Ex. 40.—

Hoph. pass.

רם 1 adj., *high, lofty*. § 41.

מרום 1 *m.*, *height, high place*.

רוץ *to run* (§ 40).

רחב *to be broad, wide* (st. § 22).

רָחֵב 2 m., *breadth*.
 רָחֵב 2 f., *broadway, street*. Pl. ôth.
 רָחַם to love (§ 36).—Pi. רָחַם to
 have mercy on. Pu. pass.
 רָחַץ to wash (§ 36).
 רָחַק to be distant, to withdraw
 (§ 36).
 רָחוּץ 1 adj., *distant*.
 רִיב to plead, contend (§ 40).
 רִיב 2 m., *contention, strife*. § 41.
 מְרִיבָה f., *id.*
 רִיק 2 m., *emptiness, vanity*.
 רִיקָם adv., *empty, emptily*.
 רָכַב to ride (st. § 22).—Hiph. to
 set upon a beast.
 רָמַח 2 m., *a lance, spear*.
 רָמַס to tread.
 רָמַשׁ to creep. Part. Ex. 23.
 רָמַשׁ 2 m., *creeping things*, coll
 רָנָה 2 f., *cry, complaint*.
 רָעַב to be hungry (st. § 22).
 רָעֵב 1 adj., *hungry, famished*.
 רָעֵב 1 m., *hunger, famine*.
 רָעָה to feed, tend (§ 44).—Part.
 רָעָה a shepherd.
 רָעָה m., *a friend*; אִישׁ . . . רָעָהוּ
 one . . . another.
 רָעַע to be evil (§ 42, st. Rem. a).
 —Hiph. הִרַע to afflict, injure.
 רַע 1 adj., *evil*; f. רָעָה an evil.
 רָעַשׁ to quake (§ 36).—Hiph. to
 shake.
 רָעַשׁ 2 m., *earthquake*.
 רָפָא to heal (§ 38).—Niph. pass.
 רָצָפָה 2 f., *a coal, hot stone*.
 רָקַב to rot (st. § 22).
 רָקִיעַ 1 m., *firmament*.
 רָשָׁע 1 adj., *wicked*.

ש

שָׁאַל to ask (§ 36); לֵ in reference to.
 שְׁאוּל c., *Sheol, Hades*.
 שָׂאַר to be left, over, to remain
 (Qal rare).—Hiph. to leave
 over.—Niph. pass.
 שֵׁבֶט 2 m., *rod, sceptre, tribe*.
 שִׁבְעָה 2 seven; שְׁבִיעִי seventh. § 48.
 שָׁבַע Qal unus.—Niph. to swear
 (§ 37).
 שָׁבַר to break.—Niph. pass.—Pi.
 to break in pieces.—Part. Niph.
 נִשְׁבָּר broken.
 שָׁבַר 2 i., and שִׁבְרָה 2 m., *breach*.
 שָׁבַר to buy or sell corn.
 שָׁבַר 2 m., *grain, corn*.
 שָׁבַת to rest, cease.—Hiph. to
 finish.
 שַׁבָּת 1 c., *rest, sabbath*.
 שְׁדִי m., *almighty*, generally with
 אל God.
 שׁוּב to turn, return (§ 40).—Hiph.
 to restore, bring back.
 שׁוּפָר 1 c., *a trumpet*. Pl. ôth.
 שׁוּק 2 m., *street*. Pl. שְׁוּקִים. § 41.
 שׁוֹר 2 m., *ox*. Pl. שְׁוָרִים. § 41.
 שָׁחַט to slay, slaughter (§ 36,
 Parad.).
 שָׁחַר 2 m., *dawn*.
 שָׁחַת Qal unus.—Pi. שָׁחַת to
 destroy (§ 36).—Hiph. *id.*; to
 act corruptly, to corrupt.—Niph.
 pass.
 שִׁיר 2 m., *a song*; f. *id.* § 41.
 שִׁית to set, place (§ 40).
 שָׁכַב to lie down (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. pass.
שָׁכַל *to be bereaved* (of children)

(st. § 22).

שָׁכַן *to dwell*.—Impf. יִשְׁכֹּן.—Hiph.
to cause to dwell, place.

מִשְׁכָּן 1 *m., dwelling, tabernacle.*

שָׁכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out*.—Pi. *send away.*

שֻׁלְחָן 1 *c., a table.*

שָׁלַךְ Qal unus.—Hiph. *to cast, cast off*.—Hoph. pass.

שָׁלַם *to be whole, sound* (st. § 22).

—Pi. *to complete, perform, pay.*

שָׁלַם 1 *adj., whole, sound.*

שָׁלוֹם 1 *m., soundness, health, peace.*

שָׁלֹשׁ 1 *adj., three.* § 48.

שָׁם *adv., there; שָׁמָּה thither; מִשָּׁם from there, thence.*

שֵׁם 3 *m., a name.* Pl. שְׁמוֹת.
§ 30. 2.

שָׁמַד Qal unus.—Hiph. *to destroy.*
—Niph. pass.

שָׁמַיִם 1 *pl., heaven, heavens.*

שָׁמֵם *to be desolate* (§ 42). Impf.
יִשְׁמֵם, יִשָּׁם and יִשָּׁם.—Hiph. *to desolate*.—Niph. pass.

שָׁמַע *to hear, listen to, אֵל, ל, ב, (* § 22).—Niph. pass.

שִׁמְעָה 2 *m., a report.*

שָׁמַר *to keep, watch*.—Niph. *to take heed, beware*.—Hithp. *to keep oneself.*

שָׁמַר 3 *part., watchman.*

מִשְׁמָרָה 1 *m., and מִשְׁמָרָה f., ward, watch, observance.*
§ 29. 2.

שָׁמֶשׁ 2 *c., the sun.*

שָׁנָה 1 *f., a year.* Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du., two.* § 48.

שְׁנִי 1 *adj., second.* § 48.

שָׁעַן Qal unus.—Niph. *to lean, rest on.*

שַׁעַר 2 *c., a gate.*

שִׁפְחָה 2 *f., handmaid.*

שָׁפַט *to judge*.—Niph. *to litigate.*

שָׁפַט 3 *part., a judge.*

מִשְׁפָּט 1 *m., judgment.*

שָׁפַךְ *to pour out, spill*.—Niph. pass.

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh*.—Niph. pass.

שָׁרִץ *to swarm; with, acc.*

שָׁרִץ 2 *m., creeping things.*

שָׁרַת Qal unus.—Pi. שָׁרַת *to serve, minister* (§ 36).

שָׁקָה See next word.

שָׁתָה *to drink* (§ 44).—Impf. apoc. יִשְׁתֵּה.—Niph. pass.—

Hiph. הִשְׁקָה *to give drink, to water.*

מִשְׁקָה *m. part., a cupbearer, butler; also butlership.*

מִשְׁתָּה *m., a feast.*

ש

שָׂבַע *to be sated, satisfied* (st. § 37); *with, acc.*—Hiph. *to satisfy; one with—, two acc.*

שָׂדֶה and שָׂדֵי 1 *m., a field.* § 45.

שִׁיחָה *f., meditation.*

שָׁם *to set, place* (§ 40).

שָׁכַל 2 *i. m., understanding.*

שָׂנְאָה *to hate* (§ 38. st.).

שָׁפָה 1 *f.*, *lip, edge, bank; du.*

שָׁפָתַי.

שָׂרַף *to burn.*—Niph. *pass.*

שָׂרַף 1 *m.*, *a seraph.*

שָׂר 1 *m.*, *a prince, captain.* § 43.

ת

תִּבְיָה 1 *f.*, *ark* (*ē firm*).

תֹּךְ 2 *m.*, *midst; cons.* תֹּךְ § 41.

בְּתוֹכִי *within me.*

תּוֹלְדוֹת *pl. f., generations, history*

(see יָלַד).

תּוֹרָה *f., instruction, law* (יָרָה).

תַּחַת *prep., under, beneath, instead of.*—Suff. תַּחְתִּי § 49.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to complete, finish.*

תָּם 1 *adj., complete, perfect* (§ 43).

תָּמִים 1 *adj., id.*

תָּמִיד *adv., continually.*

תָּמָר 2 *m., a palm tree.*

תְּפִלָּה *prayer.*

תָּקַע *to strike, blow* (a trumpet).

תִּרְדָּמָה *f., a deep sleep* (רָדַם).

תְּשׁוּעָה. See יָשַׁע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

	Qal			Niph'al
	act.		stat.	
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ	נִקְטְלָהּ
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֵּד	יִקְטַן	יִקְטַל
3 f.	תִּקְטַל	תִּכְבֵּד		תִּקְטַל
2 m.	תִּקְטַל	תִּכְבֵּד		תִּקְטַל
2 f.	תִּקְטְלִי (י)	תִּכְבְּדִי		תִּקְטְלִי
1 c.	אִקְטַל	אִכְבֵּד		אִקְטַל (אִקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִקְטְלוּ
3 f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה		תִּקְטְלֶנָּה
2 m.	תִּקְטְלוּ (ו)	תִּכְבְּדוּ		תִּקְטְלוּ
2 f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה		תִּקְטְלֶנָּה
1 c.	נִקְטַל	נִכְבֵּד		נִקְטַל
<i>Imp. Sing.</i> 2 m.	קָטַל (קָטְלָהּ)	כָּבַד (כָּבְדָּהּ)		הִקְטַל (הִקְטְלִי)
2 f.	קָטְלִי (קָטְלִי)	כָּבְדִי		הִקְטְלִי
<i>Plur.</i> 2 m.	קָטְלוּ	כָּבְדוּ		הִקְטְלוּ
2 f.	קָטְלֶנָּה	כָּבְדֶנָּה		הִקְטְלֶנָּה
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֵּד		יִקְטַל (יִקְטְלִי)
<i>vav cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֵּד		וַיִּקְטַל (וַיִּקְטְלִי)
<i>Cohortative</i> 1 sing.	אִקְטְלָהּ	אִכְבְּדָהּ		אִקְטְלָהּ
<i>vav cons. perf.</i>	וַקָּטַלְתָּ	&c.		
<i>Inf.</i>	קַטַּל	כַּבֵּד, כָּבַד		הִקְטַל
<i>Inf. absol.</i>	קָטוּל	כָּבוֹד		הִקְטַל, נִקְטַל
<i>Part. act.</i>	קָטַל	כָּבַד	קָטַן	
<i>pass.</i>	קָטוּל			נִקְטַל

VERB. § 20—28.

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
קָטַל, קָטַל	קָטַל	הִתְקַטַּל - קָטַל	הִקְטִיל	הִקְטַל
קָטַלְהָ	קָטַלְהָ	הִתְקַטַּלְהָ	הִקְטִילָהּ	הִקְטַלְהָ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ
קָטַלְתָּי	קָטַלְתָּי	הִתְקַטַּלְתָּי	הִקְטִילְתָּי	הִקְטַלְתָּי
קָטַלְנוּ	קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטִילְנוּ	הִקְטַלְנוּ
קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטִילְתֶּם	הִקְטַלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטִילְתֶּן	הִקְטַלְתֶּן
קָטַלְנוּ	קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטִילְנוּ	הִקְטַלְנוּ
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַלְי	תִּקְטַלְי	תִּתְקַטַּלְי	תִּקְטִילְי	תִּקְטַלְי
אִקְטַל	אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטַלְוּ	יִקְטַלְוּ	יִתְקַטַּלְוּ	יִקְטִילוּ	יִקְטַלְוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
תִּקְטַלְוּ	תִּקְטַלְוּ	תִּתְקַטַּלְוּ	תִּקְטִילוּ	תִּקְטַלְוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
נִקְטַל	נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
קָטַל		הִתְקַטַּל	הִקְטִיל	
קָטַלְי		הִתְקַטַּלְי	הִקְטִילְי	
קָטַלְוּ	wanting	הִתְקַטַּלְוּ	הִקְטִילוּ	wanting
קִטְלָנָה		הִתְקַטַּלְנָה	הִקְטִילְנָה	
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטַל	&c.
וַיִּקְטַל	וַיִּקְטַל	וַיִּתְקַטַּל	וַיִּקְטַל	
אִקְטַלְהָ		אִתְקַטַּלְהָ	אִקְטִילְהָ	
קָטַל	(קָטַל)	הִתְקַטַּל	הִקְטִיל	(הִקְטַל)
קָטַל, קָטַל	קָטַל	(הִתְקַטַּל)	הִקְטַל	(הִקְטַל)
מִקְטַל		מִתְקַטַּל	מִקְטִיל	
	מִקְטַל			מִקְטַל

THE VERBAL SUFFIXES

Qal

<i>Perf.</i>	3 s. m.	2 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָבַד קָטַל	קָטַלָה	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָבַדְנִי קָטַלְנִי	קָטַלְתִּי קָבַדְתִּי	קָטַלְתְּ	קָטַלְתְּ
2 m.	קָבַדְךָ קָטַלְךָ	קָטַלְתְּ	—	—
2 f.	&c. קָבַדְךָ קָטַלְךָ	קָטַלְתְּ	—	—
3 m.	קָטַלוּ	קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְהוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
pl. 1 c.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָבַדְכֶם קָטַלְכֶם	—	—	—
2 f.	קָטַלְכֶן	—	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper.</i>
<i>Suff.</i>	יִקְבֹּד יִקְטֹל	יִקְטֹלוּ	קָטַל קָבַד
s. 1 c.	יִקְבֹּדְנִי יִקְטֹלְנִי	יִקְטֹלוּנִי יִקְבֹּדְנִי	קָטַלְנִי קָבַדְנִי
2 m.	יִקְבֹּדְךָ יִקְטֹלְךָ	יִקְטֹלוּךָ	—
2 f.	&c. יִקְבֹּדְךָ יִקְטֹלְךָ	יִקְטֹלוּךָ	—
3 m.	יִקְטֹלוּ	יִקְטֹלוּ	קָטַלְהוּ &c.
3 f.	יִקְטֹלְהוּ	יִקְטֹלוּ	קָטַלְהוּ as in imperf.
pl. 1 c.	יִקְטֹלְנוּ	יִקְטֹלְנוּ	קָטַלְנוּ
2 m.	יִקְטֹלְכֶם יִקְבֹּדְכֶם	יִקְטֹלְכֶם יִקְבֹּדְכֶם	—
2 f.	יִקְטֹלְכֶן	יִקְטֹלְכֶן	—
3 m.	יִקְטֹלוּ	יִקְטֹלוּ	קָטַלְתֶּם
3 f.	יִקְטֹלְנָה	יִקְטֹלְנָה	קָטַלְתֶּן

And so all parts of impf. ending in a Consonant.

So 2 *pl. m.*, and 2, 3 *pl. f.* which becomes תִּקְטֹלוּ.

The first syll. is half-open, e. g. קָטַלְנִי. But see infin. cons.—In *Perf.* 2 *s. f.* sometimes follows 2 *s. m.*

REGULAR VERB. § 31.

Qal				Pi'el
1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.	3 s. m.
קָטַלְתִּי	קָטְלוּ	קָטַלְתֶּם	קָטַלְנוּ	קָטַל
—	קָטְלוּנִי בְּיָד'	קָטַלְתֶּינִי	—	קָטַלְנִי
קָטַלְתָּ	קָטְלוּךָ	—	קָטַלְנוּךָ	קָטַלְךָ
קָטַלְתָּ	קָטְלוּךָ	—	&c.	קָטַלְךָ
קָטַלְתָּהּ	קָטְלוּהָ	&c.	as 3 pl.	קָטַלְהָ
קָטַלְתָּהּ	קָטְלוּהָ	as 3 pl.	—	קָטַלְהָ
—	קָטַלְנוּ	—	—	קָטַלְנוּ
קָטַלְתֶּם	—	—	—	קָטַלְתֶּם
קָטַלְתֶּם	—	—	—	קָטַלְתֶּם
קָטַלְתֶּם	קָטַלְתֶּם	—	—	קָטַלְתֶּם
קָטַלְתֶּם	קָטַלְתֶּם	—	—	קָטַלְתֶּם

Impf. and imper. with n.

יִקְטְלוּנִי יָבֹב'	יִקְטְלוּנִי בְּיָד'
יִקְטְלוּךָ	יִקְטְלוּךָ
—	—
יִקְטְלוּהָ	יִקְטְלוּהָ
יִקְטְלוּהָ	יִקְטְלוּהָ
יִקְטְלוּהָ ?	יִקְטְלוּהָ

Inf. cons.

קָטַל	יִקְטְלוּ
קָטַלְנִי	יִקְטְלוּנִי
קָטַלְךָ	יִקְטְלוּךָ
קָטַלְךָ	יִקְטְלוּךָ
קָטַלְהָ	יִקְטְלוּהָ
קָטַלְהָ	יִקְטְלוּהָ
קָטַלְנוּ	יִקְטְלוּנוּ
קָטַלְתֶּם	יִקְטְלוּתֶם
קָטַלְתֶּם	יִקְטְלוּתֶם
קָטַלְתֶּם	יִקְטְלוּתֶם
קָטַלְתֶּם	יִקְטְלוּתֶם

It is doubtful if 1 pl. occurs with *n*. See Ps. 12. 8. Hos. 12. 5.

The 1 pers. has regularly verbal suff. of *obj.*; the others have nominal suff. whether of object or subject.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	נָפַל	(נָבַשׁ)	נָבַשׁ	הִבִּישׁ	הִבִּישׁ
3 f.			נִבְּשָׁה	הִבִּישָׁה	הִבִּישָׁה
2 m.			נִבְּשָׁתָה	הִבִּישָׁתָה	הִבִּישָׁתָה
<i>Impf. Sing.</i> 3 m.	יִפֹּל	יִבֹּשׁ	יִבְּשׁ	יִבִּישׁ	יִבֹּשׁ
3 f.	תִּפֹּל	תִּבֹּשׁ	&c.	תִּבִּישׁ	
2 m.	תִּפֹּל	תִּבֹּשׁ		תִּבִּישׁ	
2 f.	תִּפְּלִי	תִּבְּשִׁי		תִּבִּישִׁי	
1 c.	אֶפֶל	אֶבֶשׁ		אֶבִּישׁ	
<i>Plur.</i> 3 m.	יִפְּלוּ	יִבְּשׁוּ		יִבִּישׁוּ	
3 f.	תִּפְּלֶנָּה	תִּבְּשֶׁנָּה		תִּבִּישֶׁנָּה	
2 m.	תִּפְּלוּ	תִּבְּשׁוּ		תִּבִּישׁוּ	
2 f.	תִּפְּלֶנָּה	תִּבְּשֶׁנָּה		תִּבִּישֶׁנָּה	
1 c.	נִפְּלוּ	נִבְּשׁוּ		נִבִּישׁוּ	
<i>Imp. Sing.</i> 2 m.	נִפֹּל	בֹּשׁ (בִּישׁ־ה)	הִבְּשִׁי	הִבִּישׁ	
2 f.	נִפְּלִי	בִּישִׁי	הִבְּשִׁי	הִבִּישִׁי	
<i>Plur.</i> 2 m.	נִפְּלוּ	בֹּשׁוּ	הִבְּשׁוּ	הִבִּישׁוּ	wanting
2 f.	נִפְּלֶנָּה	בִּישֶׁנָּה	הִבְּשֶׁנָּה	הִבִּישֶׁנָּה	
<i>Juss.</i> 3 sing.				יִבֹּשׁ	
<i>vav cons. impf.</i>				וַיִּבֹּשׁ	
<i>Cohort.</i> 1 sing.				אֶבִּישׁה	
<i>vav cons. perf.</i>				וַנִּבִּישָׁה	
<i>Inf.</i>	נִפֹּל	נִבְּשׁ	הִבְּשִׁי	הִבִּישׁ	הִבֹּשׁ
<i>Inf. absol.</i>	נִפְּוֹל	נִבְּוֹשׁ	הִבְּשׁ	הִבֹּשׁ	הִבֹּשׁ
<i>Part. act.</i>	נִפֹּל	נִבְּשׁ	הִבְּשׁ	הִבִּישׁ	
<i>pass.</i>	—	נִבְּוֹשׁ			מִבֹּשׁ

PE NUN VERB. § 33.

	Qal		Niph.	Hoph.
<i>Perf. Sing.</i> 3 m.	נָתַן	לָקַח	נִלְקַח, נִתָּן	
3 f.	נָתַתָּה	לָקַחְתָּהּ		
2 m.	נָתַתָּהּ	לָקַחְתָּ		
2 f.	נָתַתְּ	&c.		
1 c.	נָתַתִּי			
<i>Plur.</i> 3 c.	נָתַתְּוּ			
2 m.	נָתַתֶּם			
2 f.				
1 c.	נָתַתִּי			
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִקַּח	יִקַּח, יִלְקַח, יִנָּתֵן	
3 f.	תִּתֵּן	תִּקַּח		
2 m.	תִּתֵּן	תִּקַּח		
2 f.	תִּתְּנִי	תִּקְחִי		
1 c.	אֶתֵּן אֶתְּנָה	אֶקַּח		
<i>Plur.</i> 3 m.	יִתְּנוּ	יִקְחוּ		
3 f.				
2 m.	תִּתְּנוּ	תִּקְחוּ		
2 f.				
1 c.	נִתֵּן	נִקַּח		
<i>Imp. Sing.</i> 2 m.	תֵּן, תִּתְּנָה	קַח, קַחְהָ		
2 f.	תְּנִי	קַחִי		
<i>Plur.</i> 2 m.	תְּנוּ	קַחוּ		
2 f.				
<i>Juss.</i> 3 sing.	יִתֵּן	יִקַּח		
<i>vav cons. impf.</i>	וַיִּתֵּן	וַיִּקַּח		
<i>Inf.</i>	לִתֵּן, לְתַתִּי (נָתַן)		לְקַח, לְהִנָּתֵן	
<i>Inf. abs.</i>	נִתְּוֹן	לְקוֹחַ	הִנָּתֵן	
<i>Part. act.</i>	נִתֵּן	לֹקֵחַ		
<i>pass.</i>	נִתְּוֹן	לְקוֹיֵחַ	נִתָּן	

PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	עָמַד חָתַם	חָזַק הָכֵם	נִעְמַד נִחָתַם
3 f.	עָמְדָה		נִעְמְדָה
2 m.	עָמַדְתָּ		נִעְמַדְתָּ
2 f.	עָמַדְתְּ		נִעְמַדְתְּ
1 c.	עָמַדְתִּי		נִעְמַדְתִּי
<i>Plur.</i> 3 c.	עָמְדוּ		נִעְמְדוּ
2 m.	עָמַדְתֶּם		נִעְמַדְתֶּם
2 f.	עָמַדְתֶּן		נִעְמַדְתֶּן
1 c.	עָמַדְנוּ		נִעְמַדְנוּ
<i>Impf. Sing.</i> 3 m.	יַעֲמֵד יִחָתֵם	יִחַזֵּק יִהְיֶה	יִעֲמֵד
3 f.	תַּעֲמֹד	תִּחַזֵּק	תִּעֲמֹד
2 m.	תַּעֲמֹד	תִּחַזֵּק	תִּעֲמֹד
2 f.	תַּעֲמְדִי	תִּחַזְּקִי	תִּעֲמְדִי
1 c.	אֶעֱמֹד	אֶחַזֵּק	אֶעֱמֹד
<i>Plur.</i> 3 m.	יַעֲמְדוּ	יִחַזְּקוּ	יִעֲמְדוּ
3 f.	תַּעֲמֹדְנָה	תִּחַזְּקְנָה	תִּעֲמֹדְנָה
2 m.	תַּעֲמְדוּ	תִּחַזְּקוּ	תִּעֲמְדוּ
2 f.	תַּעֲמֹדְנָה	תִּחַזְּקְנָה	תִּעֲמֹדְנָה
1 c.	נַעֲמֹד	נִחַזֵּק	נִעֲמֹד
<i>Imp. Sing.</i> 2 m.	עֲמֹד	חִזֵּק	הִעֲמֹד
2 f.	עֲמְדִי	חִזְּקִי	הִעֲמְדִי
<i>Plur.</i> 2 m.	עֲמְדוּ	חִזְּקוּ	הִעֲמְדוּ
2 f.	עֲמֹדְנָה	חִזְּקְנָה	הִעֲמֹדְנָה
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>	וַיַּעֲמֹד	וַיִּחַזֵּק	
<i>Cohort.</i> 1 sing.	אֶעֱמֹד		
<i>vav cons. perf.</i>	וַעֲמַדְתָּ		
<i>Inf.</i>	עֲמֹד		הִעֲמֹד
<i>Inf. absol.</i>	עֲמוֹד		נִעְמֹד נִחָתֵם
<i>Part. act.</i>	עֹמֵד		&c. נִעְמֵד
<i>pass.</i>	עֲמוּד		

'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	נָחַם (נָחַם)	נָחַם נִחַם
3 f.	נִחְמָה	נִחְמָה
2 m.	שָׁחַמְתָּ	נִשְׁחַמְתָּ
2 f.	שָׁחַמְתְּ	נִשְׁחַמְתְּ
1 c.	שָׁחַמְתִּי	נִשְׁחַמְתִּי
<i>Plur.</i> 3 c.	שָׁחַמוּ	נִשְׁחַמוּ
2 m.	שָׁחַמְתֶּם	נִשְׁחַמְתֶּם
2 f.	שָׁחַמְתֶּן	נִשְׁחַמְתֶּן
1 c.	שָׁחַמְנוּ	נִשְׁחַמְנוּ
<i>Impf. Sing.</i> 3 m.	יִשְׁחַח	יִנְחַח
3 f.	תִּשְׁחַח	תִּנְחַח
2 m.	תִּשְׁחַח	תִּנְחַח
2 f.	תִּשְׁחַחֲרִי	תִּנְחַחֲרִי
1 c.	אִשְׁחַח	אִנְחַח
<i>Plur.</i> 3 m.	יִשְׁחַחוּ	יִנְחַחוּ
3 f.	תִּשְׁחַחְנָה	תִּנְחַחְנָה
2 m.	תִּשְׁחַחוּ	תִּנְחַחוּ
2 f.	תִּשְׁחַחְנָה	תִּנְחַחְנָה
1 c.	נִשְׁחַח	נִנְחַח
<i>Imp. Sing.</i> 2 m.	שָׁחַח	הִנְחַח
2 f.	שָׁחַחֲרִי	הִנְחַחֲרִי
<i>Plur.</i> 2 m.	שָׁחַחוּ	הִנְחַחוּ
2 f.	שָׁחַחְנָה	הִנְחַחְנָה
<i>Juss.</i> 3 sing.	יִשְׁחַח	&c.
<i>vav cons. impf.</i>	וַיִּשְׁחַח	&c.
<i>impf. with su ff.</i>	יִשְׁחַחֲנִי	&c.
<i>Inf.</i>	שָׁחַח	הִנְחַח
<i>Inf. absol.</i>	שָׁחַח	נִשְׁחַח
<i>Part. act.</i>	שֹׁחֵחַ	נִשְׁחָח
<i>pass.</i>	שָׁחֻחַ	נִשְׁחָח

VERBS. § 36.

Pi'el		Pu'al		Hithp.	
נָחַם בָּרַךְ		נָחַם בָּרַךְ		הִתְנַחֵם הִתְבָּרַךְ	
בָּרַכְתָּ		בָּרַכְתָּ		הִתְבָּרַכְתָּ	
יְבָרַכְתָּ		יְבָרַכְתָּ		הִתְבָּרַכְתָּ	
בָּרַכְתָּ		בָּרַכְתָּ		הִתְבָּרַכְתָּ	
יְבָרַכְתִּי		יְבָרַכְתִּי		הִתְבָּרַכְתִּי	
יְבָרְכֵנוּ		יְבָרְכֵנוּ		הִתְבָּרְכֵנוּ	
יְבָרַכְתֶּם		יְבָרַכְתֶּם		הִתְבָּרַכְתֶּם	
יְבָרַכְתֶּן		יְבָרַכְתֶּן		הִתְבָּרַכְתֶּן	
יְבָרְכֵנוּ		יְבָרְכֵנוּ		הִתְבָּרְכֵנוּ	
יְנַחֵם יְבָרַךְ		יְנַחֵם יְבָרַךְ		יִתְנַחֵם יִתְבָּרַךְ	
יְתַבָּרַךְ		יְתַבָּרַךְ		יִתְבָּרַךְ	
יְתַבָּרַךְ		יְתַבָּרַךְ		יִתְבָּרַךְ	
יְתַבָּרְכֵי		יְתַבָּרְכֵי		יִתְבָּרְכֵי	
יִאֲבָרַךְ		יִאֲבָרַךְ		יִאֲבָרַךְ	
יְבָרְכֵנוּ		יְבָרְכֵנוּ		יִתְבָּרְכֵנוּ	
יְתַבָּרְכֵנָה		יְתַבָּרְכֵנָה		יִתְבָּרְכֵנָה	
יְתַבָּרְכֵנוּ		יְתַבָּרְכֵנוּ		יִתְבָּרְכֵנוּ	
יְתַבָּרְכֵנָה		יְתַבָּרְכֵנָה		יִתְבָּרְכֵנָה	
נִבְרַךְ		נִבְרַךְ		נִתְבָּרַךְ	
נָחַם בָּרַךְ				הִתְנַחֵם הִתְבָּרַךְ	
יְבָרְכֵי				הִתְבָּרְכֵי	
יְבָרְכֵנוּ				הִתְבָּרְכֵנוּ	
יְבָרְכֵנָה				הִתְבָּרְכֵנָה	
נָחַם בָּרַךְ		נָחַם בָּרַךְ		הִתְנַחֵם הִתְבָּרַךְ	
בָּרַךְ				הִתְבָּרַךְ	
מִנְחָם מִבְרַךְ				מִתְנַחֵם מִתְבָּרַךְ	
		מִנְחָם מִבְרַךְ			

LAMED GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss. 3 sing.</i>			
<i>vav cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחְנִי	&c.	
<i>Inf.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>Inf. absol.</i>	שְׁלַח	נִשְׁלַח	שְׁלַח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָח	מְשַׁלֵּחַ
<i>pass.</i>	שְׁלֻחַ		

VERBS § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שָׁלַח	הִשְׁתַּלַּח	הִשְׁלַיִחַ	הִשְׁלַח
שִׁלְחָהּ	הִשְׁתַּלַּחָהּ	הִשְׁלִיחָהּ	הִשְׁלָחָהּ
שִׁלְחָהֶם	הִשְׁתַּלַּחָהֶם	הִשְׁלַחְתָּם	הִשְׁלָחְתָּם
שִׁלְחָתָם	הִשְׁתַּלַּחְתָּם	הִשְׁלַחְתִּי	הִשְׁלָחְתִּי
&c.	&c.	הִשְׁלִיחוּ	&c.
		הִשְׁלַחְתִּים	
		הִשְׁלַחְתֶּךָ	
		הִשְׁלַחְתִּי	
יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
		תִּשְׁלַיִחַ	
		תִּשְׁלִיחַ	
		תִּשְׁלִיחֵי	
		אֲשְׁלִיחַ	
		יִשְׁלִיחוּ	
		תִּשְׁלַחְנָה	
		תִּשְׁלִיחוּ	
		תִּשְׁלַחְנָה	
		נִשְׁלִיחַ	
	הִשְׁתַּלַּח	הִשְׁלַח	
wanting		הִשְׁלִיחֵי	wanting
		הִשְׁלִיחוּ	
		הִשְׁלַחְנָה	
		יִשְׁלַח	
		וַיִּשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלַיִחַ	
		הִשְׁלַח	הִשְׁלַח
	מִשְׁתַּלַּח	מִשְׁלִיחַ	
מִשְׁלַח			מִשְׁלַח

LAMED 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	מָלַח	מָלַח	נִמְלַח
3 f.	מָלַחָהּ	מָלַחָהּ	נִמְלַחָהּ
2 m.	מָלַחְתָּ	מָלַחְתָּ	נִמְלַחְתָּ
2 f.	מָלַחְתְּ	מָלַחְתְּ	נִמְלַחְתְּ
1 c.	מָלַחְתִּי	מָלַחְתִּי	נִמְלַחְתִּי
<i>Plur.</i> 3 c.	מָלַחוּ	מָלַחוּ	נִמְלַחוּ
2 m.	מָלַחְתֶּם	מָלַחְתֶּם	נִמְלַחְתֶּם
2 f.	מָלַחְתֶּן	מָלַחְתֶּן	נִמְלַחְתֶּן
1 c.	מָלַחְתֶּנִּי	מָלַחְתֶּנִּי	נִמְלַחְתֶּנִּי
<i>Impf. Sing.</i> 3 m.	יִמְלַח	&c.	יִמְלַח
3 f.	תִּמְלַח		תִּמְלַח
2 m.	תִּמְלַח		תִּמְלַח
2 f.	תִּמְלַחִי		תִּמְלַחִי
1 c.	תִּמְלַח		תִּמְלַח
<i>Plur.</i> 3 m.	יִמְלַחוּ		יִמְלַחוּ
3 f.	תִּמְלַחְנָהּ		תִּמְלַחְנָהּ
2 m.	תִּמְלַחוּ		תִּמְלַחוּ
2 f.	תִּמְלַחְנָהּ		תִּמְלַחְנָהּ
1 c.	נִמְלַח		נִמְלַח
<i>Imp. Sing.</i> 2 m.	הִמְלַח		הִמְלַח
2 f.	הִמְלַחִי		הִמְלַחִי
<i>Plur.</i> 2 m.	הִמְלַחוּ		הִמְלַחוּ
2 f.	הִמְלַחְנָהּ		הִמְלַחְנָהּ
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>vav cons. perf.</i>	וַיִּמְלַח		&c.
<i>impf. with suff.</i>	יִמְלַחֲנִי		
<i>Inf.</i>	הִמְלַח		הִמְלַח
<i>Inf. absol.</i>	הִמְלַח		הִמְלַח
<i>Part. act.</i>	הִמְלַח	מָלַח	הִמְלַח
<i>pass.</i>	הִמְלַח		

VERBS. § 38.

Pi'el	Pu'al	Hithp.	Hiph.	Hoph.
מִצֵּא	מִצֵּא	הִתְמַצֵּא	הִמְצִיא	הִמְצָא
מִצֵּאָה	מִצֵּאָה	as	הִמְצִיאָה	הִמְצָאָה
מִצֵּאֶת	מִצֵּאֶת	Pi.	הִמְצִיאֶת	הִמְצָאֶת
&c.	&c.		הִמְצִיאֹת	as
			הִמְצִיאֹתִי	Pu.
			הִמְצִיאֵי	
			הִמְצִיאֹתָם	
			הִמְצִיאֹתָן	
			הִמְצִיאֹנִי	
יִמְצָא	יִמְצָא	יִתְמַצֵּא	יִמְצִיא	יִמְצָא
as	as	as	תִּמְצִיא	as
Niph.	Qal	Niph.	תִּמְצִיא	Qal
			תִּמְצִיאֶי	
			אִמְצִיא	
			יִמְצִאוּ	
			תִּמְצִאוּנִי	
			תִּמְצִיאֵי	
			תִּמְצִאוּנָה	
			נִמְצִיא	
מִצֵּא		הִתְמַצֵּא	הִמְצֵא	
	wanting		הִמְצִיאֵי	wanting
			הִמְצִיאֵי	
			הִמְצִיאֹנָה	
			יִמְצָא	
			וַיִּמְצָא	
מִצֵּא		הִתְמַצֵּא	הִמְצִיא	הִמְצָא
מִצֵּא			הִמְצֵא	
מִמְצֵא		מִתְמַצֵּא	מִמְצִיא	מִמְצָא
	מִמְצֵא			

PE YOD AND PE

	Verbs פ"י.			Niph.
	Qal			
<i>Perf. Sing.</i> 3 m.	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּת
3 f.				נִשְׁבָּה
2 m.				נִשְׁבַּתְּ
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִירָא	יִירַשׁ	יִנְשַׁב
3 f.	תֹּשֵׁב			תִּנְשַׁב
2 m.	תֹּשֵׁב			תִּנְשַׁב
2 f.	תֹּשְׁבִי			תִּנְשְׁבִי
1 c.	אֹשֵׁב			אִנְשַׁב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִנְשְׁבוּ
3 f.	תֹּשְׁבָנָה			תִּנְשְׁבָנָה
2 m.	תֹּשְׁבוּ			תִּנְשְׁבוּ
2 f.	תֹּשְׁבָנָה			תִּנְשְׁבָנָה
1 c.	נֹשֵׁב			נִנְשַׁב
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֹה)	יָרָא	רַשׁ (רִשׁ)	הִנְשַׁב
2 f.	שְׁבִי			הִנְשְׁבִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִנְשְׁבוּ
2 f.	שְׁבָנָה			הִנְשְׁבָנָה
<i>Juss.</i> 3 sing.				
<i>vav cons. impf.</i>	וַיֹּשֵׁב		וַיִּירַשׁ	
<i>Cohort.</i> 1 sing.	אֵשֶׁבָה			
<i>Impf. in a with suff.</i>	יֹדְעִנִי	<i>Imper.</i> דַּעְהוּ		
<i>Infin. cons.</i>	שָׁבַת	יָרָא	רַשֵׁת	הִנְשַׁב
<i>abs.</i>	יֹשֹׁב		יִרֹשׁ	
<i>Pert. act.</i>	יֹשֵׁב	יָרָא	יָרַשׁ	נִשְׁבַּת
<i>pass.</i>	יֹשׁוּב		יִרֹשׁ	

VAV VERBS. § 39.

		Verbs פ"ו.		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוֹשֵׁב	יָנַס	הִינִיךְ	יָצַח	נָצַח	הִצִּיחַ
הוֹשִׁיבָה	הוֹשֵׁבָה		הִינִיכָה	יָצַק		
הוֹשִׁיבָתָּ	הוֹשֵׁבָתָּ		הִינִיכָתָּ			
&c.	&c.		&c.			
יֹשִׁיב	יֹשֵׁב	יִינַס	יִינִיךְ	יָצַח		יִצִּיחַ
תוֹשִׁיב		תִּינַס	תִּינִיךְ	יָצַק		
תוֹשִׁיב		תִּינַס	תִּינִיךְ			
תוֹשִׁיבִי		תִּינִיכִי	תִּינִיכִי			
&c.		אִינַס	אִינִיךְ			
		יִינַסוּ	יִינִיכוּ			
		תִּינִיכְנָה	תִּינִיכְנָה			
		תִּינִיכוּ	תִּינִיכוּ			
		תִּינִיכְנָה	תִּינִיכְנָה			
		יִינַס	יִינִיךְ			
הוֹשִׁיב			הִינַס			
הוֹשִׁיבִי			הִינִיכִי			
הוֹשִׁיבוּ			הִינִיכוּ			
הוֹשִׁיבְנָה			הִינִיכְנָה			
יֹשֵׁב			יִינַס			יָצַח
יֹשֵׁב			יִינַס			
הוֹשִׁיב	הוֹשֵׁב		הִינִיךְ			
הוֹשִׁיב			הִינַס			
מוֹשִׁיב		יִינַס	מִינִיךְ			מִצִּיחַ
	מוֹשֵׁב	יָנַס				

'AYIN VAV AND

Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בֹּשׁ
3 f.	קָמָה	מָתָה	בֹּשְׁהָ
2 m.	קָמַתָּ	מָתָה	בִּשְׁתָּ
2 f.	קָמַתְּ	מָתְּ	בִּשְׁתְּ
1 c.	קָמַתִּי	מָתִי	בִּשְׁתִּי
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בֹּשׁוּ
2 m.	קָמַתֶּם	מָתֶם	בִּשְׁתֶּם
2 f.	קָמַתְּן	מָתְן	בִּשְׁתְּן
1 c.	קָמַנּוּ	מָתַנּוּ	בִּשְׁתָּנּוּ
<i>Impf. Sing.</i> 3 m.	יָקוּם	יָמוּת	יִבֹּשׁ
3 f.	תָּקוּם		תִּבֹּשׁ
2 m.	תָּקוּם		תִּבֹּשׁ
2 f.	תָּקוּמִי		תִּבֹּשִׁי
1 c.	אָקוּם		אִבֹּשׁ
<i>Plur.</i> 3 m.	יָקוּמוּ		יִבֹּשׁוּ
3 f.	תָּקוּמֶינָה		תִּבֹּשְׁנָה
2 m.	תָּקוּמוּ		תִּבֹּשׁוּ
2 f.	תָּקוּמֶינָה		תִּבֹּשְׁנָה
1 c.	נָקוּם		נִבֹּשׁ
<i>Imp. Sing.</i> 2 m.	קוּם לֹאמֶה	מוּת	בֹּשׁ
2 f.	קוּמִי		בֹּשִׁי
<i>Plur.</i> 2 m.	קוּמוּ		בֹּשׁוּ
2 f.	קָמֶינָה		בִּשְׁנָה
<i>Juss.</i> 3 sing.	יָקֻם		יִבֹּשׁ
<i>vav cons. impf.</i>	וַיָּקֻם		וַיִּבֹּשׁ
<i>Cohort.</i> 1 sing.	אָקוּמֶה		אִבֹּשֶׁה
<i>vav cons. perf.</i>	וַקָּמַתָּ		וַבִּשְׁתָּ
<i>Inf.</i>	קוּם	מוּת	בֹּשׁ
<i>Inf. abs.</i>	קוּם	מוּת	בֹּשׁ
<i>Part. act.</i>	קָמָה	מָת	בֹּשׁ
<i>pass.</i>	קוּמָה	קוּם	בֹּשׁ

Niph.	Hiph.	Hoph.
נָקוּם	הִקִּים	הוּקַם
נָקוּמָה	הִקִּימָה	הוּקְמָה
נָקוּמוּת	הִקִּימוּת	הוּקְמוּת
נָקוּמוֹת	הִקִּימוֹת	הוּקְמוֹת
נָקוּמוֹתִי	הִקִּימוֹתִי	הוּקְמוֹתִי
נָקוּמוּ	הִקִּימוּ	הוּקְמוּ
נָקוּמוּתֶם	הִקִּימוּתֶם	הוּקְמוּתֶם
נָקוּמוּתְךָ	הִקִּימוּתְךָ	הוּקְמוּתְךָ
נָקוּמוּנִי	הִקִּימוּנִי	הוּקְמוּנִי
יָקוּם	יִקְרֶם	יֻקַּם
תָּקוּם	תִּקְרֶם	תֻּקַּם
תָּקוּם	תִּקְרֶם	תֻּקַּם
תָּקוּמִי	תִּקְרִמִּי	תֻּקְמִי
אָקוּם	אִקְרֶם	אֻקַּם
יִקְוֹמוּ	יִקְרִימוּ	יֻקְמוּ
תִּקְוֹמֶנָה	תִּקְרִימֶנָה	תֻּקְמוֹנֶנָה
תִּקְוֹמוּ	תִּקְרִימוּ	תֻּקְמוּ
תִּקְוֹמֶנָה	תִּקְרִימֶנָה	תֻּקְמוֹנֶנָה
נָקוּם	נִקְרֶם	נֻקַּם
הִקְוֹם	הִקְרִימָה	
הִקְוֹמִי	הִקְרִימִי	
הִקְוֹמוּ	הִקְרִימוּ	
הִקְוֹמֶנָה	הִקְרִימֶנָה	
	יָקָם	
	יִקְסָם	
	אִקְרִימָה	
	וְהִקְרִימוּתָּהּ	
הִקְוֹם	הִקְרֶם	הוּקַם
הִקְוֹם	הִקְרֶם	
נָקוּם	מִקְרֶם	
f. נָקוּמָה	f. מִקְרִימָה	מוּקַם

<i>Act.</i>	<i>Pass.</i>	<i>Reflex.</i>
קָיָם		הִתְקַיֵּם
קִיּוּם	קִיּוּם	הִתְקִיּוּם
קִיּוּמָם	קִיּוּמָם	הִתְקִיּוּמָם

like *Pi'el* &c. of the
Regular Verb.

VERBS DOUBLE

Qal

	act.		stat.	
<i>Perf. Sing.</i> 3 m.	סָבַב (סָבַב)		קָל	קָל
3 f.	סָבְבָה (סָבְבָה)		קָלָה	&c.
2 m.	סָבַוְתָּ		קָלֹוְתָּ	
2 f.	סָבַוְתְּ		קָלֹוְתְּ	
1 c.	סָבַוְתִּי		קָלֹוְתִי	
<i>Plur.</i> 3 c.	סָבְבוּ (סָבְבוּ)		קָלוּ	
2 m.	סָבַוְתֶּם		קָלֹוְתֶם	
2 f.	סָבַוְתֶּן		קָלֹוְתֶן	
1 c.	סָבַוְנוּ		קָלֹוְנוּ	
<i>Impf. Sing.</i> 3 m.	יָסַב יֹסֵב		יָקַל יִקְלֶה	יָמַל יִמְלֶה
3 f.	תָּסַב תִּסְבִּי		תִּקְלַח תִּקְלִי	תִּמְלִיחַ תִּמְלִי
2 m.	תָּסַב תִּסְבֵּי		תִּקְלַח תִּקְלֵי	תִּמְלִיחַ תִּמְלֵי
2 f.	תָּסַבִּי תִסְבִּי		תִּקְלִי תִקְלֵי	תִּמְלִי תִמְלֵי
1 c.	אָסַב אִסְבֵּי		אִקְלַח אִקְלֵי	אִמְלִיחַ אִמְלֵי
<i>Plur.</i> 3 m.	יָסְבוּ יֹסְבוּ		יִקְלוּ יִקְלֶוּ	יָמְלוּ יִמְלֶוּ
3 f.	תִּסְבְּיָנָה תִסְבִּינָה		תִּקְלֶינָה תִקְלֵינָה	תִּמְלֶינָה תִמְלֵינָה
2 m.	תִּסְבְּבוּ תִסְבִּיבוּ		תִּקְלֶוּ תִקְלֵוּ	תִּמְלֶוּ תִמְלֵוּ
2 f.	תִּסְבְּיָנָה תִסְבִּינָה		תִּקְלֶינָה תִקְלֵינָה	תִּמְלֶינָה תִמְלֵינָה
1 c.	נָסַב נִסְבֵּי		נִקְלַח נִקְלֵי	נִמְלִיחַ נִמְלֵי
<i>Imp. Sing.</i> 2 m.	סַב			
2 f.	סְבִי			
<i>Plur.</i> 2 m.	סְבוּ			
2 f.	סְבִינָה			
<i>Juss.</i> 3 sing.	יָסַב יֹסֵב		יָקַל יִקְלֶה	&c.
<i>vav cons. impf.</i>	וַיָּסַב וַיֹּסֵב		וַיִּקְלַח וַיִּקְלֶה	
<i>Cohort.</i> 1 sing.	אֶסְבֶּה אֶסְבִּי		&c.	
<i>vav cons. perf.</i>	וַסְבֹּתְּ			
<i>Inf.</i>	סַב		קָל קָל	
<i>Inf. absol.</i>	סָבֹוב		קָלוּל	
<i>Part. act.</i>	סָבֵב		קָל קָלָה	
<i>pass.</i>	סָבֹוב			

AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסְבִּיחַ	הוֹסִיב
נִסְבָּה	הִסְבִּיחַ	הוֹסִיבָה
נִסְבּוֹת	הִסְבִּיחוֹת	הוֹסִיבוֹת
נִסְבּוֹת	הִסְבִּיחוֹת	&c.
נִסְבּוֹתַי	הִסְבִּיחוֹתַי	
נִסְבִּי	הִסְבִּיחִי	
נִסְבּוֹתֵם	הִסְבִּיחוּם	
נִסְבּוֹתֶיךָ	הִסְבִּיחוּךָ	
נִסְבּוֹנוּ	הִסְבִּיחוּ	
יָסַב	יָסַב יָסַב יָסַב	יִיָּסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבוּ	יָסַבוּ	
תָּסַבְינָה	תָּסַבְינָה	
תָּסַבוּ	תָּסַבוּ	
תָּסַבְינָה	תָּסַבְינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבוּ	הָסַבוּ	
הָסַבְינָה	הָסַבְינָה	
	יָסַב	
	וַיָּסַב	

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוֹלַל	קוֹלַל	הִתְקוֹלַל
קָלְקַל	קָלְקַל	הִתְקָלְקַל

like *Pi'el* &c. in the
Regular Verb.

הָסַב	הָסַב	הוֹסִיב
הָסוּב	הָסוּב	
מָסַב מְסַבָּה נָסַב נִסְבָּה		מִיָּסַב

LAMED HE (LAM. YOD)

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָה	נִפְּלְחָה	פָּלְחָה	פָּלְחָה
2 m.	פָּלַחְתָּ	נִפְּלַחְתָּ	פָּלַחְתָּ	פָּלַחְתָּ
2 f.	פָּלַחְתְּ	&c. נִפְּלַחְתְּ	&c.	&c.
1 c.	פָּלַחְתִּי	נִפְּלַחְתִּי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְּלְחוּ		
2 m.	פָּלַחְתֶּם	נִפְּלַחְתֶּם		
2 f.	פָּלַחְתֶּן	נִפְּלַחְתֶּן		
1 c.	פָּלַחְנוּ	נִפְּלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלֶה	יִפְּלֶה
3 f.	תִּפְּלַח	תִּפְּלַח		
2 m.	תִּפְּלַח	תִּפְּלַח		
2 f.	תִּפְּלִי	תִּפְּלִי		
1 c.	אִפְּלַח	אִפְּלַח		
<i>Plur.</i> 3 m.	יִפְּלוּ	יִפְּלוּ		
3 f.	תִּפְּלִינָה	תִּפְּלִינָה		
2 m.	תִּפְּלוּ	תִּפְּלוּ		
2 f.	תִּפְּלִינָה	תִּפְּלִינָה		
1 c.	נִפְּלַח	נִפְּלַח		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְּלַח	פָּלַח	—
2 f.	פָּלִי	הִפְּלִי		
<i>Plur.</i> 2 m.	פָּלוּ	הִפְּלוּ		
2 f.	פָּלִינָה	הִפְּלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְּלֵ	יִפְּלֵ	יִפְּלֵ	
<i>vav cons. impf.</i>	&c. וַיִּפְּלֵ			
<i>vav cons. perf.</i>	וַיִּפְּלֵ	וַיִּפְּלֵ		
<i>Inf.</i>	פָּלֹחַ	הִפְּלֹחַ	פָּלֹחַ	פָּלֹחַ
<i>Inf. absol.</i>	פָּלַח	הִפְּלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלֹחַ —	הִפְּלֹחַ	מִפְּלֹחַ	
<i>pass.</i>	פָּלֹחַ —	פָּלֹחַ		מִפְּלֹחַ
<i>stat.</i>	קָשָׁה —	קָשָׁה		

AND VAV) VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְפַּלֵּה	הִגְלֵה	הִגְלָה	<i>Perf. Sing.</i> 1 c. הִגְלִי
הִתְפַּלְתָּה	הִגְלַתָּה	הִגְלַתָּה	2 m. הִגְלָךְ
הִתְפַּלְתִּי	הִגְלִיתִי	הִגְלִיתִי	2 f. הִגְלִיךְ
			3 m. הִגְלָהּ
			3 f. הִגְלֶהָ
			<i>Plur.</i> 1 c. הִגְלִינוּ
			2 m.
			2 f.
			3 m. הִגְלָם
			3 f.
יִתְפַּלֵּה	יִגְלֵה	יִגְלָה	<i>Impf. Sing.</i> 1 c. יִגְלִי
			2 m. יִגְלָךְ
			2 f. יִגְלִיךְ
			3 m. יִגְלָהּ
			3 f. יִגְלֶהָ
			<i>Plur.</i> 1 c. יִגְלִינוּ
			2 m.
			2 f.
			3 m. יִגְלָם
			3 f.
הִתְפַּלֵּה — פֵּל	הִגְלֵה הֶגֶל	—	<i>Imp. Sing.</i> 1 c. הִגְלִי
			3 m. הִגְלָהּ
			3 f. הִגְלֶהָ
יִתְפַּלֵּה	יִגְלֵה		<i>Plur.</i> 1 c. הִגְלִינוּ
			3 m. הִגְלָם
הִתְפַּלְּוּ	הִגְלֻוּ	הִגְלֻוּ	
הִתְפַּלְּוּ	הִגְלֻוּ	הִגְלֻוּ	
מִתְפַּלֵּה	מִגְלֵה	מִגְלֵה	
		מִגְלֵה	

TABLE OF MORE COMMON NOMINAL FORMS.

I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

- 1) $\bar{a}—\bar{a}$ (a—a), קָטֵל 1; adj. of quality, though also noun, יָשָׁר *upright*, דָּבָר *word*.
- 2) $\bar{a}—\bar{e}$ (a—i), קָטֵל 1; part. of Stat. verb, adj. of quality, זָקֵן *old*.
- 3) $\bar{a}—\bar{o}$ (a—u), קָטֵל, קָטוּל 1; part. of Stat. verb, adj. of quality, קָטָן *little*, גָּדוֹל *great*, יָרָא *fearing*.
- 4) $\bar{e}—\bar{a}$ (i—a), קָטֵל 1; less common nominal form, לֵבָב *heart*.

With pure-long vowel in Second Syll.—

- 5) $\bar{a}—\hat{u}$ (a—û), קָטוּל 1; pass. part.;
- 6) $\bar{a}—\hat{i}$ (a—î), קָטִיל 1; also pass. part.; both also adj.
- 7) $\bar{a}—\hat{o}$ (a—â), קָטוּל 1; nominal form, שָׁלוֹם *peace*.
- 8) $\bar{e}—\hat{o}$, $\bar{e}—\hat{a}$ (i—â), קָטוּל, קָטֵל, חָמוּר *ass*, בָּחַב *book*; and so קָטִיל, קָטוּל, בָּטִיל *fool*, גְּבוּל *boundary*. In all these forms the strong pure-long vowel has reduced the preceding vowel to an indistinct sound.

With pure-long vowel in First Syll.—

- 9) $\hat{o}—\bar{e}$ (â—i), קוֹטֵל 3; act. part.
- 10) $\hat{o}—\bar{a}$ (â—a), קוֹטֵל 1; noun, עוֹלָם *age*.

II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after the second.—

- 11) *a* (*qatł*) קָטַל, (קָטֵל) 2, *fem.* קָטְלָה, (קָטְלָה).
- 12) *i* (*qitł*) קָטַל, (קָטֵל) 2, „ קָטְלָה, (קָטְלָה).
- 13) *o* (*u*) (*qotł*) קָטַל, (קָטֵל) 2, „ קָטְלָה, (קָטְלָה).

III. FORMS ALLIED TO THE INTENSIVE.

- 14) $a-\hat{a}$, $a-\hat{o}$ ($a-\hat{a}$), קָטַל, קָטוּל, adj. expressing *habit, occupation* &c. חַטָּא sinner, טָבַח cook.
- 15) $a-i$, $a-u$, קָטִיל, קָטוּל, adj. of quality, in which the idea of intensity is not always prominent. צָדִיק just, חַפְזִין merciful.
- 16) $i-\hat{o}$ ($i-\hat{a}$), קָטוּל, שָׁכוּר drunken.
- 17) $i-\bar{e}$, קָטַל 3; adj. expressing excess and defect, עִיָּר blind.

IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters, m , t , $'$ —

- 18) $i-\bar{a}$ ($a-a?$), מִקְטַל 1, } Nouns expressing the *place* and
 19) $a-\bar{e}$ ($a-i$), מִקְטַל 3, } *instrument* of the action, and
 also notions less precise, מִסְתָּר hiding-place, מִפְתֵּיחַ key, מִשְׁפָּט judgment. The two forms given are perhaps most common, but words formed with m assume great variety of form, as $i-\hat{o}$ ($i-\hat{a}$), $i-\bar{e}$; $a-\hat{o}$ ($a-\hat{a}$).
- 20) $a-\hat{u}$, מִתְקַטֵּל, abstracts, and chiefly in weak verbs and of various forms.
- 21) $a-\bar{a}$, אִקְטַל 1; adj. אִכְזָב lying.

With affirmative letters, m , n , i .

- 22) $\bar{a}n$, $\bar{a}m$, קָטַלָּן &c. 1; nominal forms. אִלְמָן widower, שִׁלְחָן table, אִילָם porch.
- 23) $\hat{o}n$ ($\hat{a}n$), $\hat{o}m$ ($\hat{a}m$), קָטַלָּן &c., אִלְמָן widowhood, פְּתִירוֹן interpretation. The n falling away the termin. becomes \hat{o} .
- 24) i . The termin. i forms Gentilic and Patronymic words. עִבְרִי a Hebrew, סִידוֹנִי Sidonian, and more rarely adj. from ordinary nouns, רַגְלִי foot (on foot), יָתֵר lower.

The termination \hat{u} appears only in *fem.* $\hat{u}th$
 See following Table.

TABLE OF INFLECTION OF NOUNS.

I. Words ending in a consonant:—

	<i>Mas.</i>		<i>Fem.</i>	
	<i>abs.</i>	<i>cons.</i>	<i>abs.</i>	<i>cons.</i>
<i>sing.</i>	סוֹס	סוֹס	סוֹסָה	סוֹסַח
<i>plur.</i>	סוֹסִים	סוֹסֵי	סוֹסוֹת	סוֹסוֹח
<i>dual</i>	סוֹסִיִּם	סוֹסֵי	סוֹסִיָּהִם	סוֹסִיָּחִי

II. Words ending in a vowel sound:—

<i>sing.</i>	נָכְרִי	נָכְרִי	נָכְרִית — רִיָּה	נָכְרִית — רִיָּת
<i>plur.</i>	נָכְרִים — רִיִּים	נָכְרֵי	נָכְרִיּוֹת	נָכְרִיּוֹח
<i>sing.</i>			מַלְכוּת	<i>id.</i>
<i>plur.</i>			מַלְכוּתִּים	<i>id.</i>

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav*. See First Decl.

2. The *plur. mas.* has sometimes יָן — as in Aramean.

DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סוֹס which is a Segholate and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long. In Verbs *holem* is changeable like *qam.* and *çere.*

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

First Declension. Words with \bar{a} ($\frac{-}{\bar{a}}$) in the *Tone*, or in the *Pretone*, or in *both*.

Second Declension. Şegholates; i. e. words originally *monosyllabic*, with a short vowel, which stood generally after the *first* radical, though sometimes after the *second*.

Third Declension. The Act. participles Qal; and words ending like them in \bar{e} ($\frac{-}{\bar{e}}$) and having the vowel of the *Pretone* unchangeable either by nature or position.

TABLE OF FIRST

Words having *ā* in the *Tone*, or in

		1.	2.	3.	4.
	<i>sing.</i>	יָשָׁר קָשָׁן פָּנָה	זָקֵן פָּבֵד	גָּדוֹל	קָטוֹל
	<i>cons.</i>	יָשָׁר	זָקֵן ²	גָּדוֹל ³	קָטוֹל
	<i>pl.</i>	יָשָׁרִים קָטָנִים ⁵	זָקֵנִים	גָּדֻלִים	&c.
	<i>cons.</i>	יָשָׁרִי	זָקֵנִי	גָּדֻלִי	
	<i>du.</i>	יָשָׁרִים כְּנָפִים		&c.	
	<i>cons.</i>	יָשָׁרִי כְּנָפִי ¹		מִתּוֹק ⁶	
	<i>fem.</i>	יָשָׁרָה קָטְנָה ⁵	זָקְנָה פָּבְדָה ⁴	מִתּוֹקָה &c.	
	<i>cons.</i>	יָשָׁרָה	זָקְנָה	פָּבְדָה	
	<i>pl.</i>	יָשָׁרוֹת	זָקְנוֹת	פָּבְדוֹת	
	<i>cons.</i>	יָשָׁרוֹת	זָקְנוֹת	פָּבְדוֹת	
	<i>du.</i>	יָשָׁרָתִים			
	<i>cons.</i>	יָשָׁרָתִי			
1st Gutt.	<i>sing.</i>	חָכָם אָדָמָה		עֵמֶק	
	<i>cons.</i>	חָכָם אָדָמָה		עֵמֶק	
	<i>pl.</i>	חָכְמִים אָדָמוֹת		עֵמְקִים ⁵	
	<i>cons.</i>	חָכְמִי אָדָמוֹת		עֵמְקִי	
2nd Gutt.	<i>sing.</i>	נָהָר צִצְקָה			בְּאֵלָה ⁵
	<i>cons.</i>	נָהָר צִצְקָה			&c.
	<i>pl.</i>	נָהָרִים			
	<i>cons.</i>	נָהָרִי			
3rd Gutt.	<i>sing.</i>	רָשָׁע שִׁמְחָה		גְּבוּהָה	קָרוֹא
	<i>cons.</i>	רָשָׁע שִׁמְחָה		גְּבוּהָה	
	<i>pl.</i>	רָשָׁעִים שִׁמְחָהִים		גְּבוּהָהִים	
	<i>cons.</i>	רָשָׁעִי שִׁמְחָתִי ⁴			
ע"ד	<i>sing.</i>	קָם	מִתְּ	טוֹב	סוֹר
	unchangeable vowels.				
ע"ע	<i>sing.</i>	קָל תָּם	מִחָ		
	<i>aff.</i>	קָלִים תָּמִים			
ל"ה	<i>sing.</i>	יָפָה עָנָו	שָׁלוֹה שְׁלֹוָה		פָּלוּי
	<i>cons.</i>	יָפָה יָפָה			פָּלוּי
	<i>pl.</i>	יָפִים עָנוּיִם			פָּלוּיִם
	<i>cons.</i>	יָפִי עָנוּי	שְׁלֹוִי ¹		פָּלוּיִי

DECLENSION.

the *Pretone*, or in *both*. § 18.

5.	6.	7.	8.	9.	10.	
פָּקִיד	לִבָּב	עוֹלָם	מִשְׁמֵר	נִכְבָּד	זָכְרוֹן	קִטְל ^(a)
פָּקִיד	לִבָּב	עוֹלָם	מִשְׁמֵר		זָכְרוֹן	קִטְל
&c.	לִבָּבִים	עוֹלָמִים	מִשְׁמָרִים	נִכְבְּדִים ⁵	זָכְרָנִים	קִטְלִים
	לִבָּבִי	עוֹלָמִי	מִשְׁמָרִי	נִכְבְּדִי ⁵	זָכְרָנִי	קִטְלִי
		&c.				(קִטְלִי)
	לִבָּבוֹת	הַיִּכָּל	מִשְׁמָרָה ⁷	נִקְטָלָה ⁷		קִטְלָה ⁷
		הַיִּכָּל	מִשְׁמָרָת ⁷	נִקְטָלָת ⁷		קִטְלָת ⁷
	לִבָּבוֹת	הַיִּכָּלִים	מִשְׁמָרָת	נִקְטָלָת		
		הַיִּכָּלִי	מִשְׁמָרוֹת	נִקְטָלָת		
		&c.	מִשְׁמָרוֹת			
			מֵאֲכָל	מֵאֲכָלָת ⁷		
			מֵאֲכָל	מֵאֲכָלָת		
			מֵאֲכָלִים	מֵאֲכָלוֹת		
			מֵאֲכָלִי	מֵאֲכָלוֹת		
						חָרַשׁ
						חָרַשׁ
						חָרָשִׁים
						חָרָשִׁי
בָּרִיא	צָלַע ⁸		מִשְׁמָע	מִשְׁמָעָת ⁷		
	צָלַע			מִשְׁמָעוֹת		
שִׁים			מָקוֹם	מָנוּחָה ⁶		
			מָקוֹם			
			מִסָּב	מָעוֹז cons. mā		
			מִסָּבוֹ	מָעוֹז		
נָקַר			מִקְנָה	מִקְנָה		
נָקַר			מִקְנָה			
נָקָרִים			מִקְנָים			
נָקָרִי			מִקְנִי			

ADDITIONAL NOTES ON FIRST DECLENSION,

p. 188, 189.

The Declension consists of words having tone-long *a* (—), in the *Tone*, or in the *Pretone*, or in *both*.

A very few forms without *ā* are inflected in the same way, viz. some forms with *ē* (—) in the pretone and an unchangeable sound in the tone. The chief are the *part. Hiph.* of Verbs ע"י and ע"ע (ע"י, מְקִים (for *mā-qîm*); the numeral שְׁנִי *second*; צִבּוֹן *crib* (sometimes). See Rules for Declens. § 18.

1. The *new* vowel arising when two indistinct sounds come together, is usually *i* (—) but sometimes the word resumes its original sound, § 6. 2 d.

2. In words of form 2., the final vowel of *cons.* is *a* (—), which alone of the short vowels can stand in the final shut accented syll. § 6. Rem. 2 *bc*. See § 18. Rem., and comp. אֶבֶל Ps. 35. 14; sometimes *ē* (—) is retained unaltered, Gen. 25. 26; Ps. 69. 3.

3. Several words, particularly in form 2., have in *cons.* the short vowel after the *first* radical, i. e. assume the *Segholate* form, Second Declens.; and some have both forms. Exx. גֵּרַר *wall*, כֹּתֵף *shoulder*, יֵרֶךְ *thigh*, כָּבֵד *heavy* (both), עֵרֶל *uncircumcised* (both), אָרָה *long* (abs. not occurring); so in form 6., צֶלַע *side*, שֵׁעַר *hair* (both); and even in form 1., עָשָׁן *smoke* (both), שֹׁכֵר *hire* (both)? Compare also Ezek. 18. 18; Deut. 31. 16.

4. Many words of form 2., retain the vowel *ē* (—) under inflection, as in the *cons. plur.*, as חָפֵץ *desiring*, שָׁכַח *forgetting*, יָשָׁן *sleeping*, אָבֵל *mourning*; particularly feminines, as בִּרְכָה *a pool*, אֲבֵדָה *loss*, גְּנוּבָה *theft*, עֵרְבָה *heap*, שֹׂרְפָה *burning*, and probably a number of others which do not happen to occur in *cons.* state or with Suffixes. With regard to many of these words it may be impossible to say whether they are of the First or Second Declens.; for ex. בִּרְכָה *a pool* is not improbably a *segholate* of 2nd class, Arab. *birkat*.—Some words have both forms, as שִׂמְחָה *rejoicing*.

5. Instead of retaining the tone-long vowel under inflection, words not unfrequently adopt the sharp short vowel, § 6., 3, and double the following consonant, since a short vowel and Dagesh

is equivalent to a tone-long vowel. This form of inflection is most common with vowels of *first* and *third* classes; exx. a) words in *a*, קָטָן *little*, pl. קִטְנִים, so גָּמֵל *camel*, עִצָּב *idol*, אִוֶּפֶן *wheel*, לִילִי *lily*, מִרְחָק *distance*, מַחְשֶׁךְ *darkness*, מִשְׁגָּב *height* &c.; b) words in *o*, עִירָם *naked*, pl. עִירָמִים, so אָדָם *red*, אָרֶךְ *long*, עֵמֶק *deep*, עֹגֵל *round*, עֲנָג *delicate* &c.; and even words with *û*, as חֲרוֹל *nettle*. This method of inflection is very common c) in words that double the last consonant, as רֵעֵן *green*, pl. רֵעֲנִים, so שָׁאֵן *quiet*, אֲדָמָה *reddish*, יִרְקֶרֶק *greenish*, אֲתָתָן *gift* &c.; and also in words extended not by reduplicating their own letter but by the addition or insertion of an alien letter, as עֶקְרָב *scorpion*, pl. עֶקְרָבִים, so מַגִּיֵּם *magician*, קֶרֶם *axe*, חֲשָׁמִן *noble* &c. Naturally d) the sharp termination *el* inflects in this way, בְּרִזָּל *iron*, בְּרִמָּל *orchard*, בְּרִזְלִי &c.; and words in *a* may thin this letter to *i*, as גִּלְגָּל *a wheel*, מוֹרֵג *a threshing wain*, pl. גִּלְגָּלִים &c. Some of the above words shew that even in the *Absolute* the short vowel has maintained itself against the law of tone-lengthening, § 6.

6. The termination *ô* often becomes *û* in inflection. Comp. *niph.* of עָוִי § 40 and *Nouns* § 41.

7. Specimens of the *segholate feminines* arising from the addition of simple *Tav* § 29.2 are given here rather than in Second Decl. for obvious reasons. With regard to such a word as מַאֲכָלָה doubt may arise whether it be not a *fem.* of 3rd Decl. מַאֲכָל, though its *plur.* be as given. See 3rd Decl. Add. note 2.

8. The few *Monosyllabic* words belonging to this Declension are probably from stems *Lam. He*, such as יָד *hand*, דָּם *blood*, דָּג *fish*, שֶׁדַּי *breast*, עֶד *eternity*, עֵץ *tree*. See Table of Irreg. Nouns.

TABLE OF SECOND DECLENSION.
Monosyllabic words with short vowels. § 29.

		A Class.		I Class.		U Class.	
<i>sing.</i>	מִלְכָּךְ	מִלְכָּךְ	מִלְכָּךְ ¹	מִלְכָּךְ	מִלְכָּךְ ¹	מִלְכָּךְ	מִלְכָּךְ ¹
<i>cons.</i>	"	"	"	"	"	"	"
<i>pl.</i>	מִלְכִּים	מִלְכִּים	מִלְכִּים ¹	מִלְכִּים	מִלְכִּים	מִלְכִּים	מִלְכִּים
<i>cons.</i>	מִלְכִּי	מִלְכִּי	מִלְכִּי ³	מִלְכִּי	מִלְכִּי	מִלְכִּי	מִלְכִּי
<i>du.</i>	מִלְכָּיִם	מִלְכָּיִם	מִלְכָּיִם ³	מִלְכָּיִם	מִלְכָּיִם	מִלְכָּיִם	מִלְכָּיִם
<i>cons.</i>	מִלְכִּי	מִלְכִּי	מִלְכִּי	מִלְכִּי	מִלְכִּי	מִלְכִּי	מִלְכִּי
<i>fem.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
<i>cons.</i>	מִלְכָּת	מִלְכָּת	מִלְכָּת	מִלְכָּת	מִלְכָּת	מִלְכָּת	מִלְכָּת
<i>pl.</i>	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת
<i>cons.</i>	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת
1st Gutt.	<i>sing.</i>	עֶבֶד	עֶבֶד ¹	עֶבֶד	עֶבֶד	עֶבֶד	עֶבֶד
	<i>pl.</i>	עֲבָדִים	עֲבָדִים ²	עֲבָדִים	עֲבָדִים	עֲבָדִים	עֲבָדִים
	<i>cons.</i>	עֲבָדִי	עֲבָדִי	עֲבָדִי	עֲבָדִי	עֲבָדִי	עֲבָדִי
2nd Gutt.	<i>sing.</i>	נָעַר	נָעַר ¹	נָעַר	נָעַר	נָעַר	נָעַר
	<i>suff.</i>	נָעָרִי	נָעָרִי	נָעָרִי	נָעָרִי	נָעָרִי	נָעָרִי
	<i>pl.</i>	נָעָרִים	נָעָרִים ²	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים
	<i>cons.</i>	נָעָרִי	נָעָרִי	נָעָרִי	נָעָרִי	נָעָרִי	נָעָרִי

3rd Gutt.	sing.	יָרַע	פָּלַא	שָׁמַע	יָשַׁע	הָמַא	הָמַא
	cons.	"			יָשַׁע		
	suff.	יָרַעַךְ	פָּלַאךְ	שָׁמַעַךְ	יָשַׁעַךְ		
	pl.	יָרַעִים			יָשַׁעִים		
ע"ו	sing.	מָוַת	אָוַר	שָׁוַר		סָוַר	שָׁוַר
	cons.	מָוַת	"	"			
	suff.	מָוַתִּי					
	pl.	מָוַתִּים	אָוַרִים	שָׁוַרִים		סָוַרִים	שָׁוַרִים
	cons.	מָוַתִּי		שָׁוַרִי		סָוַרִי	שָׁוַרִי
ע"ה	sing.	וָוַת	חָוַל	פָּוַל			
	cons.	וָוַת	חָוַל				
	pl.	וָוַתִּים	חָוַלִּים	פָּוַלִּים			
	cons.	וָוַתִּי	חָוַלִּי				
ע"ד	sing.	עָם	הָם	שָׁם	יָם?	חָם	חָם
	aff.	עָמִי	הָמִים	שָׁמִי	יָםִי	חָמִי	חָמִי
		(שָׁלַח)		שָׁלַח		חָלַח	חָלַח
ל"ה	sing.	שָׁלַח	שָׁלַח	שָׁלַח	שָׁלַח	חָלַח	חָלַח
	aff.	שָׁלַחִי	שָׁלַחִי	שָׁלַחִי	שָׁלַחִי	חָלַחִי	חָלַחִי
	pl.	שָׁלַחִים	שָׁלַחִים	שָׁלַחִים	שָׁלַחִים	חָלַחִים	חָלַחִים
	cons.	שָׁלַחִי	שָׁלַחִי	שָׁלַחִי	שָׁלַחִי	חָלַחִי	חָלַחִי
ל"ד	sing.	שָׁלַח	שָׁלַח	שָׁלַח	שָׁלַח	חָלַח	חָלַח
	aff.	שָׁלַחִי	שָׁלַחִי	שָׁלַחִי	שָׁלַחִי	חָלַחִי	חָלַחִי
	pl.	שָׁלַחִים	שָׁלַחִים	שָׁלַחִים	שָׁלַחִים	חָלַחִים	חָלַחִים
	cons.	שָׁלַחִי	שָׁלַחִי	שָׁלַחִי	שָׁלַחִי	חָלַחִי	חָלַחִי

ADDITIONAL NOTES ON SECOND DECLENSION,
p. 192, 193.

The Declension consists of Monosyllabic Words having a short vowel after the first radical. Through the weight of the accent the short vowels — (—) and — (—) become — and — and a furtive Seghol slides in before the last radical. The words thus become dissyllabic and penacute. Thus—

Rule 1. The dissyllabic form appears when third radical is final.

2. Inflectional additions permit the primary form *qaṭl*, *qiṭl*, *qoṭl* to appear;

3. Which it does everywhere except in *Plur.* The *Plur.* takes pretonic — like words of First Declens.

1. Some of this class of words have the short vowel after the *second* radical, but the method of inflection is the same as in the ordinary form. All Infinitives have the vowel after the second radical. In many words, however, which seem to have been originally of this form, the vowel has become fixed in its place after the *second* radical and is treated as unchangeable. See First Decl. Add. Note 4.

2. Again when the vowel is after the *second* letter it may retain its place, not by becoming unchangeably long, but by duplication of the final consonant, as in First Declens. See there Add. Note 5.

3. Many words having first vowel *Seghol* in the uninflected form have *i* (—) under inflection, and in the oblique forms are thus not to be distinguished from words of the *second* class. It is the practice of the best Grammarians, certainly, to consider such words to be of the *first* (or *A*) class, with their *a* (—) thinned to *i* (—), a refinement which thus must have taken place in a very large number of words. It seems not impossible, however, that the *Seghol* in many of these words, may be a real *second* class vowel, and consequently the words

Segholates of the second form. For *first*, some of these words have an alternative form with *cere*; and *second*, very many of them are derivatives from *Intransitive* verbs, which usually give Segholates of second (or third) class. Comp. § 29.

For *i* (ֿ) there occasionally appears *e* (ֿ); and for *o* (ֿ) also *u* (ֿ).

The word שָׁפָם may be of *first* class, *a* being thinned to *e*.

4. A few Segholates, chiefly of those having their third radical a guttural, prefer in the *cons.* forms with the short vowel after *second* radical, as in First Declens. (see the converse there Add. Note 3). For ex. נָטַע, סָחַר, חָרַר from נָטַע, סָחַר, חָרַר, and the numerals *seven* and *nine*, § 48. Some have both forms, e. g. along with the ordinary forms וָרַע and שָׁנַר.

5. A very few *plur. abs.* are formed without the pretonic *ā* (ֿ), e. g. the numerals *twenty*, *seventy*, *ninety*, and some other words of which the *sing.* does not occur, e. g. פִּסְטָנִים *pistaccio nuts*, comp. Josh. 13. 26, הָבָנִים *ebony*, שִׁקְמִים *sycamores*.

6. The derivatives from verbs ל"ה (i. e. ל"י and ל"י) exhibit many anomalies, examples of which are seen in the exx. given, but only Reading or the Concordance can teach the full details.

ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in \bar{e} (gere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension*.

Rule 1. The final \bar{e} (—), when by inflection it falls into an open unaccented syllable, is lost, becoming sh^{va} ; and of course in a shut or half open syllable it becomes short, e or i (— or —).

2. In the const. \bar{e} (—) remains or becomes a (—).

<i>sing.</i>	קָטַל	מִקְטֵל	מִקֵּל	מִסְפֵּר	מִדְבֵּץ
<i>cons.</i>	קָטַל	מִקְטֵל	מִקֵּל	מִסְפֵּר ¹	מִדְבֵּץ ²
<i>voc. suff.</i>	קָטְלִי	מִקְטְלִי	מִקְלִי	&c.	&c.
<i>cons. suff.</i>	קָטְלָה	מִקְטְלָה	מִקְלָם		מִסְפָּר
<i>f.</i>	קָטְלָה } קָטְלָה }	בְּנִיָּה ³	הוֹעֵבָה ⁴	מִצְבָּה } מִצְבָּה }	מִסְפָּרָה ² [גְּלָגְלָה ⁴
<i>cons.</i>	קָטְלָה		הוֹעֵבָה	מִצְבָּה }	" "
<i>suff.</i>	קָטְלָתִי			מִצְבָּה }	מִסְפָּרָתִי גְּלָגְלָתִי
<i>pl.</i>	קָטְלוּ		הוֹעֵבוּ	מִצְבוֹת	מִסְפָּרוֹת גְּלָגְלוֹת

1. In participial words \bar{e} (—) generally remains in cons., rarely becoming a (—), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words — is the prevailing vowel, though — may be found, מִפְּתִיחַ Is. 22. 22, מִקֵּל Gen. 30. 37.

2. In the hurried construct and with strong fem. additions, the — of the pretone is frequently thinned to — , and the words are not to be distinguished from corresponding parts of the form *miqtāl*, of first declension. Occasionally the consciousness of derivation from *maqṭel* becomes entirely lost, and the inflection proceeds upon the type *miqtāl*, e. g. מִזְלָג *fork*, plur. מִזְלָגוֹת. Sometimes both forms appear, מִעֲבָרוֹת and מִעֲבָרוֹת from a sing. only found in cons. מִעֲבָר, the abs. of which may have ended in \bar{a} or \bar{e} . The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the *segholate* ending, § 29. But in the fem. the long — shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as יֹלְדָה *she who bears*, בִּגְדָה *traitoress*, מְבַשְּׂפָה *enchantress*, שְׂמִמָּה *the desolate*, הוֹעֵצָה *abomination*, מְהַפְּכָה *overthrow*, תְּרִדָּה *deep sleep* &c. The *ē* remains even in masculines in pause. Also in the two words שְׁלֹשׁ, רְבִיעַ *of the third, of the fourth, generation*.

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel *o* (—) in nouns, except in third class of *segholates*, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*, *ō* arises out of *ô* or *û*, it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this *fem.* ending, and in some others, the vowel *ō* is treated like *ē* of this *third* declension, in the same way as it is in verbs; e. g. גִּלְגֻּלָּה plur. גִּלְגֻּלוֹת plur. מַחְלָקָה plur. מַחְלָקוֹת plur. פִּתְמוֹנָה plur. פִּתְמוֹנוֹת plur. אֶרְמוֹן plur. אֶרְמוֹנוֹת plur. שִׁבְלָה plur. שִׁבְלִים plur. צִפְרִים plur. צִפּוֹר plur. probably the last is from a sing. *rippôreth*, and even 'arm^enôth may imply a sing. 'armôneth.

TABLE OF SOME COMMON IRREG. NOUNS.

- אב *father, cons. אבי, my f. אבִי, thy f. אבִיךָ, his f. אבִיוֹהוּ*
or אביו *her f. אבִיהָ, your f. אבִיכֶם, their f. אבִיהֶם &c.,*
plur. אבות.
- אח *brother, cons. s. אחי, cons. pl. אחי; with four heavy*
suff. to sing. like father. My b. אחי &c., pl. אחים,
אחי &c. but אחיו.
- אחות *sister, cons. אחות, suff. אחותי &c.; pl. with suff. אחותי,*
אחותיכם, אחותיך, אחותיך.
- איש *man, a form thinned from אִישׁ; pl. אנשים, cons. אנשי;*
also rarely אישים.
- אשה *woman, wife (i. e. אישה or אִשָּׁה), hence cons. אִשָּׁה,*
my w. אִשְׁתִּי; pl. נָשִׁים 1, cons. נָשִׁי. Ez. 23. 44 אִשָּׁה.
- אמה 1 *maid, pl. אֲמָהוֹת 1, suff. אֲמָתִי.*
- בית 2 *house, cons. בית, pl. בתים, probably bâttim, cons.*
בתי.
- בן 3 *son, cons. בֶּן, בֵּן (also בְּנִי with cons. termi-*
nation); suff. בְּנִי, בְּנֶךָ &c.; pl. בָּנִים 1, cons. בָּנַי, suff.
בְּנֵי &c.
- בת 2 *daughter, my d. בְּתִי (for בְּתִי &c.); pl. בָּנוֹת 1.*
הם father-in-law, like אח.
- יום 2 *day (i. e. יוֹם), pl. יָמִים (for "יָד"); cons. יָמִי.*
- כֵּל *vessel, suff. כְּלִי; pl. כֵּלִים, cons. כְּלִי, suff. כְּלִי.*
- מַיִם *pl. water, cons. מַיִם, מִימֵי, suff. מִימֵי &c.*
- עיר 2 *city, pl. עָרִים, cons. עָרֵי.*
- פֶּה *mouth, cons. פִּי, my m. פִּי, פִּיךָ, פִּיו and פִּיהוּ, פִּיהָ,*
פִּיהֶם &c. like אב; pl. פִּים.
- ראש 2 *head, pl. רָאשִׁים, cons. רָאשֵׁי.*
- שֵׁם *name, suff. שְׁמִי, שְׁמֶךָ &c. Pl. שְׁמוֹת, cons. שְׁמוֹת.*

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viii, 200p. 23cm.

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